

BISHOP GAINES LAID TO REST

THE FIRST DISTRICT IN CHARGE OF THE REMAINS

At the Funeral of the Rt. Rev. Wesley J. Gaines, D.D., LL.D., The First District Was Given Highest Honors and Recognition.—Honor Notably Sustained.—Bishop Tyree to Superintend the First District.

Friday night, January 12, 1912, the telegraph wires of the entire country chanted the sad refrain that Bishop Wesley John Gaines, of Atlanta, Ga., had passed to the home beyond; that the great A. M. E. Church had been deprived of one of its chief pastors, and the First Episcopal District (Philadelphia, New Jersey, New York and New England Conferences) had lost its episcopal leader.

Sad and astounding as was the information, the duty of the hour was upon us. Telephones began to ring, messengers began to run and sad hearted men began to move. Bishops Coppin, Tanner, Johnson and Heard wisely admonished. Drs. H. Y. Arnett, A. L. Murray, R. O. Ranson and W. H. Thomas, who had been personally wired by the family, began to reach their brethren; quick meetings were held in Philadelphia, Jersey City, New York and Boston. Washington, D. C., had been heard from. The result of this lightning action was that on Sunday, the 14th, the entire First Episcopal District, by representation, was moving on to Atlanta, Ga., to pay its last tribute of respect to its dead chieftain, Wesley John Gaines.

The Southern Railway to the Rescue.

Dr. Henry Y. Arnett, representing Philadelphia, Bishop L. J. Coppin representing Baltimore, and Dr. B. F. Watson representing Washington, D. C., formed a railway commission, got busy, with the result that "The Evran," a beautiful, ten-section, buffet, Pullman sleeper, awaited our arrival at Washington, and was duly attached to the "Birmingham Special," one of the luxurious trains of the Southern Railway, for our accommodation, in which we were given the best service the road could furnish or one's heart desire. The special car conveyed us to Atlanta, Ga., and re-

mained there for our convenience and was at our disposal upon the return trip, which was as thoroughly enjoyable as the going.

The Personal Representation.

The following named persons constituted the party, either going or coming upon the sad, yet pleasant and historic trip:

Bishop William B. Derrick, Flush-Singing, N. Y., Third District.

Bishop Levi J. Coppin, Philadelphia, Pa., Second District.

Bishop J. Albert Johnson, Philadelphia, the South African District.

Bishop William M. Heard, Philadelphia, the West African District.

Philadelphia Conference.

Rev. Dr. J. L. H. Watkins, P. E. Wilmington District.

Rev. Dr. H. H. Cooper, P. E. Philadelphia District.

Rev. M. W. Thornton, pastor of Mother Bethel Church, Philadelphia.

Rev. Henry Y. Arnett, pastor Mt. Pisgah Church, Philadelphia.

Rev. Benjamin W. Arnett, pastor Union Church, Philadelphia.

Rev. M. C. Brooks, pastor Bethel Church, Wilmington, Del.

New Jersey Conference.

Rev. Dr. A. L. Murray, P. E., Jersey City, N. J.

Rev. G. W. West, Asbury Park, N. J.

New York Conference.

Rev. Dr. B. C. Ranson, pastor Bethel, New York, N. Y.

Rev. Joseph Stiles, P. E., Long Island, N. Y.

Rev. Dr. C. P. Cole, pastor, Brooklyn, N. Y.

Rev. Dr. I. N. Ross, pastor of Metropolitan Church, Washington, D. C., and Rev. Dr. A. L. Gaines, pastor of Trinity, Baltimore.

Rev. Dr. Benjamin F. Watson, Secretary of Church Extension, completed the funeral party from the extreme East and North.

First Episcopal District is Placed in Charge of the Body of Their Dead Chieftain.

Upon arriving in Atlanta, the delegation departed from its train and immediately proceeded to the home of the dead chieftain, looking upon his lifeless remains, held silent prayer, the White Man" and "Gospel Minis- and expressed sympathy to the bereaved family.

The family immediately placed his residence on the night of January 12, 1912, at 7:20 P. M. He leaves the body reached its resting place the loss.

ORDER OF EXERCISES.

Hymn, "Servant of God, Well Done" (No. 486), Rev. H. Y. Arnett

Bishop John Albert Johnson, D.D. 1st Scripture Lesson, Eccl. xii, 1-7.

Rev. M. W. Thornton

2nd Scripture Lesson, I Cor. xv, 35-58.

Bishop W. H. Heard, D.D.

Read by Bishop B. F. Lee, D.D. 3rd Scripture Lesson, Eccl. xii, 1-7.

Rev. R. C. Ranson, D.D.

Sermon... Bishop Evans Tyree, D.D.

Solo... Rev. B. F. Watson, D.D.

Remarks... Bishop L. J. Coppin, D.D.

Remarks... Bishop H. B. Parks, D.D.

Singing... "he Home of the Soul"

Remarks... Bishop C. T. Shaffer, D.D.

Glee Club... Morris Brown College

OBITUARY.

Wesley John Gaines, D.D., LL.D., was born in Washington, Wilkes County, Ga., October 4, 1840. He was the youngest of fourteen children of William and Louisa Gaines.

At an early age in life he was converted and joined the Methodist Church. He entered the itinerant service of the A. M. E. Church in 1866. During his ministry he served the following charges: Florence Mission, St. James' Church, Columbus; Stewart's Chapel, Macon; Athens Station, Bethel Church, Atlanta, and was Presiding Elder of the Atlanta District.

In 1876 he was elected Missionary Secretary, which office he declined. In 1888, at Indianapolis, Ind., he was elected one of the four new Bishops added to the Church.

He served as Bishop over the Sixth Episcopal, the Second during two Quadrenniums, the Fifth, the Seventh and was the Presiding Bishop of the First Episcopal District up to the time of his death.

During his service as Bishop he was President of the following boards: Financial, Church Extension and Publication.

On December 10, 1911, in St. Philip's Church, Savannah, Ga., he preached the ordination sermon; in this same church on May 30, 1867, he was received and ordained.

He was the founder of Morris Brown College, and the author of the following books: "African Methodism in the South," "The Negro and the White Man" and "Gospel Minis-

After a brief illness he passed away

on the night of January 12, 1912, at 7:20 P. M. He leaves a wife and daughter, and a number of friends and relatives to mourn his

Floral Offerings.

Floral offerings and telegrams were received, among others, from Mrs. W.

J. Gaines, Miss Mary Gaines, Mr. and Mrs. Matthews, Dr. and Mrs. A. L. Gaines, Dr. and Mrs. John Hurst, Morris Brown College, the Atlanta National Bank, the First Episcopal District, Maddox and Hamilton, Hon. and Mrs. H. A. Rucker, the Monday Club, W. C. M. Club, Dr. and Mrs. Porter, The Twelve Club, Dr. and Mrs. Amos, St. James' A. M. E. Church, of Columbus, Ga.; the P. M. S., of Baltimore; Dr. J. H. Hopkins, Mrs. Palmer and son, Rev. and Mrs. H. Ware, Mr. John T. Lynch, Prof. and Mrs. Hope, Mr. and Mrs. W. C. Thomas, Bethel A. M. E. Church, of Atlanta.

Telegrams.

Telegrams were received, among others, from the following:

The First Episcopal District, The

Philadelphia Conference, Messrs. Merrick, Spaulding and Moore, Dr. J. W. Shepard, Dr. I. N. Ross, Mrs. H. Y. Arnett, Mr. and Mrs. Sherman Hunnicut, Dr. John H. Grant, Rev. D. Pars, Rev. C. F. Cole, Rev. J. A. Lindsay, Prof. St. John George Richardson, Attorney C. P. Foree, Mr. and Mrs. Ware, Miss Ware, Mrs. I. A. Swane, Brown Chapel Church, Selma, Ala.; St. Paul A. M. E. Church, Orange, N. J.; the Misses Martin, Bishop and Mrs. C. P. Shaeffer, Prof. M. M. Ponson, Mrs. Arnett, Thornton, Cooper, Watkins, Davis and Stansberry, Drs. Ranson, Stiles, West, Murray, Smith, W. H. Thomas, Mr. L. M. Hershaw, Dr. and Mrs. J. N. Smith and Mrs. M. E. Smith, Dr. J. R. Stroud, Rev. J. C. Beckett, Rev. H. P. Anderson, Rev. D. Williams, Mrs. Bishop Arnett, Rev. and Mrs. Morrison, Prof. J. R. Hawkins, Prof. R. R. Wright, Sr., Prof. R. R. Wright, Jr., Prof. H. A. Crogman, Rev. R. E. Wall, Lawyer J. L. Curtis, Bishop W. B. Derrick, Prof. Booker T. Washington, Prof. and Mrs. W. S. Scarborough, Chaplain T. G. Steward, Bishop Evans Tyree, Dr. and Mrs. G. T. Caffey, Miss Elizabeth Carter, Bishop C. S. Smith, Mrs. A. L. Gaines, A. M. E. ministers, Columbus, Ga.; Dr. and Mrs. John Hurst.

Bishop Evans Tyree, M.D., D.D., is the Successor of Bishop Wesley J. Gaines, to this, the First Episcopal District.

After the funeral of Bishop Gaines was over, the Bishops' Council of the A. M. E. Church, assembled in session extraordinary for the purpose, among other things, of providing for the episcopal supervision of the First District; and in accord with custom and common sense, received the delegation on hand representing said district, composed of a large and representative number of its General Conference delegates and representative pastors, who as a delegation, requested the assignment of Bishop Evans Tyree, M.D., D.D. The request was, of course, granted by the Bishops' Council.

Thus far, there have been seven colored ministers to Haiti, namely: Rev. E. D. Bassett of Pennsylvania; John M. Langston of Virginia; Dr. Thompson of New York; Frederick Douglass of New York and the District of Columbia; John S. Durham of Pennsylvania; W. F. Powell of New Jersey, and Henry W. Purvis of Indiana. George W. Williams of Ohio was nominated several years ago for the place, but failed of confirmation. During Cleveland's second term, Henry S. Smythe, a white man, served as minister to Haiti. All have been men of high character, brilliant attainments and impressive personality.

Pencil Pusher Points

Philadelphia Tribune

These are the days of school commencements, closings and parents meetings and the pencil is invoked toward a little historical chat, in a cursory way, concerning things like that, and things cognate. One of the most remarkable coincidences in the school life of our city is the fact of a pupil in the school founded by Anthony Benezet in 1750, whose descendant taught in the same school a century and a quarter later. Many have heard this citation whose only knowledge of educational efforts is less than fifty years ago. But for that Quaker school the men of 1787 would not have had equipment for that pivotal era. The curriculum only embraced the simplest fundamentals, and it was only after Rev. Absalom Jones started his private school that we were enabled to stand on a loftier platform. Just prior to 1800 there were a number of our men and women, sufficiently



THE LATE DAVID B. BOWSER

Marathon sprinting to escape both the cold and hoodlum, and to these were added school buildings wretchedly heated. The rod was in vogue in those days

THE NEGRO IS FOUND

IN ALL BIG MOVEMENTS

Such. Tribune

10-28-11

COLORED MAN WHO FOUGHT AT
THE BATTLE OF SAN JACINTO
LIVING NEAR AUSTIN, TEX.

Some years ago one of our near poets wrote a piece to the effect that in all the big movements and issues in this country there has always been a negro "in it!" The truth of those verses is being continually verified by the development of events. To illustrate: Who would have thought that negroes fought in the battle of San Jacinto not as body servants, but as regular soldiers? Who would have dreamed that one of these soldiers would live to attain the distinction of being the sole survivor of that battle? Truth is indeed stronger than fiction.

THE LATE THOMAS J. BOWERS

money-able, to pay for broader education, and these supported the school of Absalom Jones. The Quakers not only supported their school, but opened another in 1802, and employed a colored woman to teach it. The evidence on this point is indisputable, being taken from the records of the Quaker Meeting. The marvel is not only as to the identity of this woman teacher, but the omission of her name. The mystery lies in the thought of just how she got her education. In the days of Bird's school, now the Forten, which opened in 1823, there was always a score of long distance pupils, owing to the lawless elements, especially the idle volunteer firemen, they had not only to contend with that, but with rigid winters. There were no sluiceways as we now see made by car tracks, but had to suffice

Elisha Pruett, now ninety-two years of age, and living near Austin, shows conclusively in a recent interview that he was regularly enlisted in Houston's army, and fought side by side with white soldiers in the last battle of the Texas revolution.

He got an honorable discharge and was given papers entitling him to seven leagues of land as a reward for his services. Owing to a series of deaths among those to whom he entrusted his papers, the latter were finally lost, and some one else succeeded in getting his land.

He is now applying to the state for a pension and for his services in her defense, and to the United States for a similar reward for his services in the war with Mexico.

SLAVERY CONDITIONS IN GEORGIA BEFORE THE CIVIL WAR

By R. J. MASSEY.

The institution of African slavery is so intimately connected with the history of Georgia, and has been so closely interwoven with her civilization, that a brief account of its origin, its growth and sudden abolition should be recorded, not for criminalization or exculpation, but that the truth of history may be vindicated. Facts, cold facts, are history, and they never blush to be narrated. Georgia was the first state to prohibit the slave trade with Africa, and she kept that prohibition inviolate, while some of the northern states carried it on long after their own slaves were freed. There was to them no profit in slavery, but there were fabulous gains in the posed of their own slaves by sending them south, and in some instances the young of their slaves were given away.

Their average conditions was indefinitely better than that of the poor, who lived in the slums of the great cities of the north. They had all the necessities of life and many of its comforts, and in the main were more independent and less care, less responsibility than their masters. Young negroes grew up to manhood with the children of their masters, frolicked with them by day and hunted with them by night. They had their own corn shuckings, their harvest suppers and their Christmas dances, where the fiddle, the banjo and their merry laugh were always seemed like attempts to coerce them. Our people said: "If you let us alone we may do it, but you cannot drive us almost universally kind from goodness. We are penned up with these negroes, if nothing else. It was an agroes, and know where our safety policy, much to their interest to keep their slaves in good condition as it was to the yeomanry, the toilers, were no longer to protect and nourish their horses and of the negro. They realized he was in their way. The slave-holders

owned the best of the land, lived in fine houses, and had the best stock, the best tools, and the best vehicles, while the toilers had to take what they could get. No wonder they were jealous of the institution. And yet these men, poor and struggling for a livelihood in the mountains of north Georgia, or down in the pine woods of the southern counties, did not hesitate to shoulder their rifles and hurry to their country's call. "My country, right or wrong," was their motto. Only one-seventh of the taxpayers of the state were owners of slaves in 1860, and not more than one soldier in ten was interested in slavery. In fact, certain countries in north Georgia sent more soldiers to the field than there were slaves in those counties. Neither Georgia nor the south was responsible for slavery, nor for the traffic in slaves across the seas, for from 1776 down to the present time there was but a single attempt made by a Georgia man to introduce African slaves into a southern port, and that attempt was a failure. A small yacht called Wanderer was seized and condemned and her officers were pursued with unrelenting vigor by a southern man, General Henry R. Jackson, who was then assistant attorney general of the United States.

A NEGRO WEDDING.

As a commentary upon the slaves and their conditions, I add three clippings taken from the newspapers of 1856, the account of a negro wedding, the description of a negro funeral and a break-down:

"June 24, 1855—I send you herein the originals of three invitations to a negro wedding which is to take place on the 27th. The envelopes are in the best style of De La Rue & Co., open-work embossed, and of the finest texture. They inclose an embossed card, inscribed thus:

"Mr. and Mrs. Taylor will be pleased to see you on Wednesday evening, June 27, at 8:30 o'clock.

"MARIA JOHNSON.

"ADAM HAWKINS.

"The superscription is as follows:

"Mr. Charles Jackson and lady, present; the second is to be Mr. Henry Cassie and lady, present; and the third is to Mrs. Jane Hawkins. The notes are written in neat Italian handwriting and tied with white satin ribbon, a la mode de Paris.

"These invitations were all received by members of my family. Mrs. Hawkins is my cook. Mrs. Jackson is my laundress. Mrs. Cassie is my fille de Chambre. They are all slaves, and their husbands are also slaves owned by some of my neighbors. The happy bridegroom is related to my colored family. They will doubtless have a happy time of it, and I commend to Grealey the case of these oppressed

children of Africa. I am sorry that tice of some pecuniary necessity, etc., every abolitionist in the land should bring into prominence and most ludl not have the opportunity of one such cross display.

A colored man by the name of Samuel Betterson, an original deacon of the Third Colored Baptist church, was buried yesterday afternoon. A very large number of his friends followed him to the grave. We noticed in the procession three uniformed fire companies, two or three female benevolent associations, distinguished by suitable dresses. The Porters' association, of which he was a member, turned out and wore black scarfs and white rosettes. A spectator counted thirty-five carriages well-filled, besides a number of other conveyances and many on horseback following the hearse. It is estimated that between 2,000 and 2,500 negroes were in the procession.

John Guerrard, a colored fireman, and a member of engine company No. 5, was also buried yesterday afternoon. The members of his company were in uniform and a large number of friends following him to the grave.

We will also add for the information of our northern friends that the funeral processions above noticed were perfectly quiet and orderly, and everything connected with them was conducted with the utmost decorum and propriety.

DESCRIPTION OF DANCE.

"At our own settlement (No. 1) I found everything in a high fever of preparation for the ball. A huge boat had just arrived from the cotton plantation at St. Simon laden with the youth and beauty of that section of the estate who had been invited to join the party, and the greeting among the arrivals and welcomers and the heaven defying combination of colors in the gala attire of both surpass all my powers of description. The ball to which, of course, we went, took place in the infirmary. As the room had fortunately but few occupants, they were moved to another apartment, and without any very tender consideration, for there was remote, though visible suffering. The dancing commenced and was continued. I have seen Jim Crow, the veritable James, all the contortions, flings and kicks and capers you have beguiled into accepting as indicative of, are spurious, faint, feeble and impotent, in a word, pale northern reproductions of that ineffable black conception. It is impossible for words to describe the things these people did with their bodies, and above all with their faces, the whites of their eyes and the whites of their teeth and certain outlines which either, rather naturally and by the grace of heaven, or by the prac-

they were with their mistresses no hold valuables.

As soon as thought safe, they emerged from their darkness and made their way back, carrying with them every single article entrusted to their keeping. The white family were not only joyful at their return, but were very much surprised, and for this fidelity, the former slaves were suitably rewarded, not only during slavery, but for many years after being declared free, they lived with their former "Master and Mistress," enjoying the confidence and love of each other.

AN ATLANTA CASE.

This brings to mind the following extract from The Augusta Chronicle:

ATLANTA CITIZENS HONOR OLD ANTE-BELLUM NEGRO.

"Atlanta, Ga., Feb. 23.—With bowed heads and tearful eyes, a dozen prominent white people attended the funeral of William Harrison, an old ante-bellum negro, here today. Excepting the undertaker, not a member of the old man's race was present. Everything pertaining to the rites of burial was looked after by his white friends.

"William, who was better known as Crump, belonged to the Harrison family of Stewart county. He was born in Virginia, but when a mere boy became the property of Mrs. Burrough K. Harrison, being a gift from her father. He grew to manhood a slave, and in boyhood was the companion of Captain 'Tip' Harrison and all the other Harrison boys.

"The war came and all the Harrison boys went to the front. Mrs. Harrison, then a widow, was left at home alone with girls—and Crump. But in the latter she found a protector as true and faithful as any knight of old. Visions of freedom weakened not his fidelity, and he toiled by day to provide sustenance for his mistress and her children and by night was ready to defend them with his life.

"Then freedom came, but not to Crump. He remained and continued through life a Harrison, virtually as much a slave as he had ever been. Ante-bellum ties were never broken, though nominally he was a free man.

"Then passing years brought old age and decrepitude. Crump's children wandered off, and two years ago he became a semi-invalid. But he escaped becoming an object of charity. His 'white folks' were left, and all he had to do was to 'come home.'

"The Harrisons had moved to Atlanta, but at the home of Mrs. M. H. Harrison, one of the daughters, the aged negro found a welcome refuge.

"Then on yesterday, at the age of sixty-nine, he died. And today all the Harrisons, brothers, sisters, nephews and nieces, twelve in number, gathered about his bier. And the elder ones wept as they laid him away. The

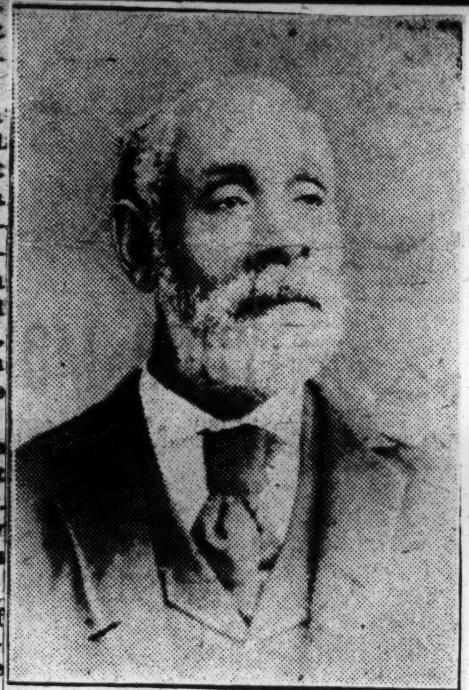
nephews served as pallbearers. Rev. Dr. A. R. Holderby, one of the most prominent white clergymen in Atlanta, officiated."

"It is a pity," the minister remarked as he praised the dead and consoled the living, "that all the north cannot view this scene." Everybody in Georgia knows Captain "Tip" Harrison, mentioned above, and every old Confederate in the whole south loves him most sacredly for so many good things he's done for their comfort, benefit and pleasure, especially when he wrote that beautiful poetry, "We're Old-Time Confederates."

Scores of instances, similar to the above, can be given in which a most hearty "amen" could be said to Dr. Holderby's expression, "It is a pity that all the north cannot view this scene."

and they had a cumulative system of segregation reserved for Friday afternoon, after school song service. Some scholars came from West Philadelphia, and many from the bailiwick beginning near Fourth and Coates to above Girard avenue. It was either to walk or to remain at home because the children were excluded from public conveyances. Nearly seventy years ago Bishop Payne and Rev. Dr. Alexander Crummel carried on pay schools; the first on Spruce street near Fourth, and the other on Bonsall near Tenth street. The boys never wore overcoats, and the next best thing were long knitted scarfs, oftener used for towing on the ice than for protection against the cold. Scarcely any of the schools were graded and yet many became proficient as writers and debaters; some of our women being contributors to the religious and anti-slavery publications. In the most of the pay schools there was co-ed system, the separation only coming at recess or after school closing. In some of our well-to-do families the children had tutors, and in instances, educated white men and women. One, Kelly, a graduate of Dublin University, kept school on Cherry street, and among his scholars were Hans Shadd, David B. Bowser, John Proctor, Thomas J. Bowers, William and Thomas Ferten, Richard and Edward Johnson and John Webb, among others. Mrs. Abbie Brown's "Seminary for Young Ladies," was started about eighty years ago on Eliza-

beth street street, and Sarah M. Douglass was contemporaneous with her school on Arch near Third street. Among other early women teachers Amelia Bogle, Omarettta Barclay and Sarah Beulah. Ishmael Locke kept school at Salter's Hall for quite a spell, and it was the Institute for Colored Youth on Barclay street. Adam Driver united preaching to pedagogy and also carried on a school in Saltus' Hall. Out in what is now the 27th Ward, Hester Powers (Palmer) was paid from city funds to teach. In the other outlying districts, such as Germantown and Frankford, both races used the same building, with a good deal of segregation. One quaint Quaker teacher by the name of Stokes held sway in the



THE LATE HANS SHADD

Raspberry Alley school and used the rod with great vigor. Prior to and during a part of the Civil War, W. M. Fuller kept a school in Israel Methodist Church, Fifth and Gaskill streets. Jacob C. White left the I. C. Y., to become Principal of the Vaux School on Brown street during the War of the Rebellion. The first teacher of the Frankford school was James LeCount, Jr., followed by John H. Davis and the present incumbent. This was a public school, and the next, in Germantown, had as pioneer teachers Rebecca J., and J. William Cole, and followed by Ada V. LeCount and Miranda C. Venning.

That is a skeleton of olden day school history, and narrated for the reason of the time when teachers, scholars and parents are absorbed in commencement plans.

PENCIL PUSHER.

Mrs. Wealthy C. Brown, 81 years old, widow of Captain John Brown, eldest son of the martyr of Harper's Ferry, a woman who herself was involved in the tragic ante-bellum incidents in which John Brown and his four sons stirred the nation by scheme to liberate the slaves, died Wednesday morning at her home on Put-in-Bay Island. Aside from John Brown and his sons, no other person perhaps had a more important part in the Harper's Ferry insurrection than did Mrs. John Brown, Jr. It was she who hid the handful of followers of Brown before the seizure of the Harper's Ferry arsenal, and aided in the escape of several of the men. She went with her husband to Kansas in 1855 and with him took part in several battles.

Daily Lesson in History

Eustache Belin.

(The slave at Santo Domingo whose entire life was devoted to a beloved master.)

Born a slave, of African parents, on the estate of M. De Villeneuve, the boy at an early age attracted the attention of his master by his excellent traits of character. *Houston Chronicle 12-2-11*

He did not mingle with the other slaves, but took all possible occasion to listen to conversation among persons of education and refinement, and was evidently trying to learn how to improve his mind. By degrees it was noticed that his fellow servants were showing a distinct respect for him.

When the slaves began to plan for an insurrection and the murder of the white people on the island, they took Eustache into their councils, believing him to be in sympathy with them. But the idea of obtaining liberty through the wholesale shedding of blood Eustache could not entertain. In



EUSTACHE BELIN,

Born on the Island of Santo Domingo, West Indies, in 1773. Died in London in 1832.

ing none of the conspirators by name, Eustache made the white people realize that they were in danger, and that they must take measures to protect themselves. He invented numberless stratagems to give the slave owners an opportunity to get arms to defend their homes and their families, and it is estimated that in the first terrible attack on the whites the efforts of this man saved the lives of no less than 400 persons. Nearly all of these escaped by ships and went to France.

Eustache's master, Belin De Villeneuve, was in Europe when this first insurrection took place, in 1791, and he at once started back to Santo Domingo. He found his house burned to the ground and the island on the eve of another revolt.

With the greatest difficulty Eustache got his master on board an American ship with a Captain Barnett and sailed with him for Baltimore.

In 1791 it seemed as if order had been restored in Santo Domingo, and Belin De Villeneuve and his faithful follower again went back. They arrived to find a fresh insurrection, where 500 persons were killed. Again, through almost superhuman efforts, the negro effected his master's escape, and they went to Port au Prince, where Eustache said he was ashamed to hear himself called a hero.

M. De Villeneuve gave the devoted man his freedom and the right to bear the name of Belin. In order that he might be able to read to his master, by this time an old man, broken in health and half blind, Eustache learned to read. To do this, and still not

neglect service to De Villeneuve, the man arranged to take his lessons at 4 o'clock in the morning.

When the master so dear to him had died, he took service with General Rochambeau and followed him to London to share his captivity. In London he met by chance some old friends of his beloved master, and with them he remained the rest of his life, a period of twenty-eight years.

He spent every cent he earned in helping the unfortunate. He paid to have many poor boys established in good apprenticeships; he fitted impoverished workmen with the necessary tools of their trades, and whenever he saw a sick and destitute person he made fresh sacrifices to aid him.

Toward the close of his life he confided to some one what was the secret of his life. He said: "It is not for men that I have done any deeds; it has always been for my dear master, who has gone to heaven."

NEGROES MUST GO

Democratic Ultimatum to Colored Employers.

THE NEGRO IN POLITICS.

W. C. PAYNE Scores the Over-Estimated Alleged Self-Constituted Leader—No Cringing Negroes Wanted.

Washington Bee
Mr. Editor: With your permission for space, I shall endeavor to comply with the request of many of my acquaintances who constantly ask me to let the public know what I understand the National independent political movement to mean, and what is the occasion of it.

Having advanced the thought for an independent Negro political organization ten years ago, while speaking to an assembly of Negro Democrats in this city, the account of which was published in the Times October 27, 1900, I followed the idea, and with a few others who agreed with it, we called a mass convention at St. Louis, Mo., in 1904, and effected the National Liberty Party. This convention was representative, and went so far as to nominate a Presidential ticket. For good reasons, this action was rescinded by the National Committee, mostly because they did not wish to add anything to the election of corporation Democrats, such as were the Parker and Davis ticket.

The Liberty Party Leagues came upon the scene again in 1908, in Ohio, when it opposed the election of the Republican State ticket with that of the President. The State ticket lost in Ohio that year, and the Negro Independent Political League, having been called to Columbus to effect a National independent movement, the Liberty Party Leagues met and fused with them, so that there would be one organization of the same character. Led by William Monroe Trotter, of Boston, Mass., the Negro Political League and the Liberty Party Leagues, headed by myself, formed what is now popularly known as the

National Independent Political League. Regardless of what the over-estimated self-constituted Negro leader, intelligent Negroes who are not purely selfish in the political sphere; Negroes who will not cringe and indorse any kind of government policies for the sake of grabbing a dollar or an office, are dissatisfied with the Repub-

lican party. The movement means that all really mated Negro leader, who thinks only of himself, has to say, it is notoriously true that the Republic-

A FAMOUS CLASS REUNION.

During the Reconstruction administration of the government of South Carolina Negro students were admitted to the University of South Carolina, some of whom became very successful men. After the seating of Gov. Wade Hampton, by the terms of the Electoral Commission which seated President Hayes in 1876-7, the doors of the University were closed against Negro students. The class of 1879 recently had a reunion at Columbia. The *Star of Zion* furnishes the roster of the class as follows:

In this class were such men as Lawyer E. J. Sawyer of Bennettsville, S. C.; Prof. J. E. Wallace of Claflin University, Orangeburg, S. C.; Drs. W. D. Crum, U. S. Minister to Liberia and A. C. McClellan of Charleston, S. C.; Rev. James A. Johnson of Columbia, S. C.; Ex-Congressman G. W. Murray, Collector Whitfield McKinlay, Dr. Pinkney, a Presiding Elder in the New York Conference; Ex-Minister to Liberia, O. L. W. Smith; Hon. R. L. Smith of Texas; Dr. J. J. Durham of Aiken, S. C.; Bishop George W. Clinton of North Carolina.

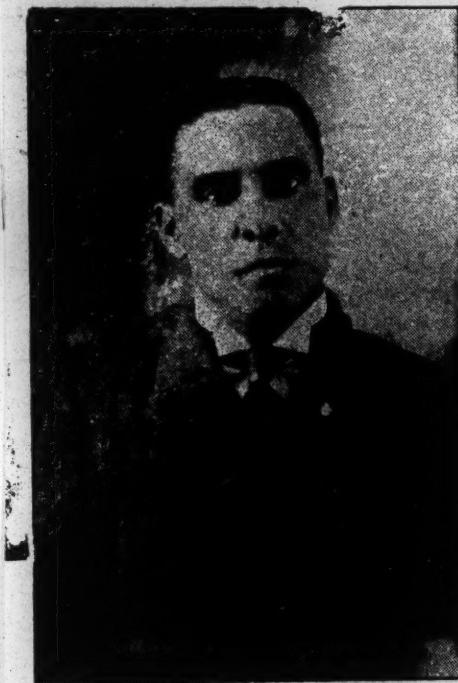
Commenting on the interesting reunion, the *Star of Zion* says:

The occasion was a reunion of the surviving members of this class and other students of this famous school. Timely topics were discussed and a very interesting and enjoyable meeting was held all the members of this class which lacked only one year of obtaining the A.B. degree from the great Southern institution that sent forth such men as Paul Y. Hayne, Duffie Legare and other of like fame fame, have proven themselves to be men of splendid parts and achievements. Most of them went to other schools and received the B.A. degree after one year's study.

Would not the University of South Carolina honor itself if thirty years after it would confer the Bachelor's Degree upon the surviving members. Recently the University of North Carolina so honored those who left her walls to enter the army fifty years ago. That those who were turned out were members of a race not far from slavery is no excuse.

All who have made an honorable record and have distinguished themselves in their fields of labor should be thus recognized by their Alma Mater. Of course to even suggest such a thing under the present governor is preposterous, but fair and just nevertheless.

There was no Christian spirit in the animus that denied the young Negroes of the Class of 1879 of the University of South Carolina the opportunity to graduate, simply because of their race; there is no Christian spirit, thirty-two years after, in the animus that denies



MR. W. C. PAYNE,
Political Independent Agitator and
Politician.

them the degree to which they are entitled, equally with the white students who left the university, fifty-one years ago, to fight to destroy the Union of the States and to perpetuate the institution of human slavery. Such a sentiment has no proper place in the conduct of a people who declare they believe in the Christian religion and philosophy. Their works give the lie to their declaration of the Faith of Jesus "by the hand of St. Paul."

CHIEF AMONG RACE JOURNALS

Story of Sixty Years' Growth of Christian Recorder.

THE MOTHER OF THEM ALL

Interesting Incidents In the Life of Pioneer Religious Publication, Which Was a Power For Good In Creating Sentiment Against Slavery—Educational Work of Methodist Church.

Philadelphia.—As this is perhaps the first time in the history of the race that a newspaper has reached such an age, the editor of the Christian Recorder recently celebrated the occasion by the issuing of a special edition containing largely articles from the first edition of the Christian Recorder and from eminent Negro journalists.

The Christian Recorder is published by the A. M. E. church, which has been the pioneer in so many efforts for the advance of the race. The A. M. E. church established and now controls the oldest printing house managed by colored men in the world—the Book Concern of the A. M. E. church at 631 Pine street, Philadelphia. It was the A. M. E. church which established the first school for higher culture among the colored people—Wilberforce university, which recently celebrated its fiftieth anniversary.

The oldest magazine now in existence was established by the A. M. E. church. This church is the pioneer independent Negro educational institutions in the south and was first to attempt the writing and printing of its own Sunday school literature.

The Christian Recorder was however, the first Negro journal though it is now the oldest. The first Negro journal was established by Rev. J. B. Russworm in 1826, but did not last long. The A. M. E. church published the Christian Hera-



EDITOR R. R. WRIGHT, JR.

in 1848. This had a very varied experience, but struggled on until the general conference in 1852, when the name was changed to the Christian Recorder, and to this day it has been known by the latter name. Its first editor was Rev. M. M. Clark, who was one of the best educated men of the colored race during his time.

The Christian Recorder soon became one of the great forces in the life of our people, and in the abolition movement it took a prominent part. Upon its exchange list were many of the prominent religious papers of the country, and it was frequently quoted as being the authoritative paper standing for the highest and best of the colored people.

Today, although hundreds of secular papers have grown up, having wider range and a larger constituency, yet the Christian Recorder is looked upon by all as the mother of journalism and an influential factor in our racial life. It goes to the homes of the leading African Methodist ministers, who number over 6,000, and holds a strong place of influence among race journals.

Edited by the Best Trained Men.

It is sometimes said that large popular organizations are not very careful in the selection of their leaders, sele-

ing rather those who are given oratory than those who are given more to thoughtful and constructive effort. But with the Christian Recorder this has not been the case. The A. M. E. church has always selected for this paper one of its best trained men. Its first editor, Dr. A. M. Clark, was one of the first Negroes to take a college course and was graduated from Jefferson college in 1835.

Dr. Clark took the paper in 1852 and was its editor till 1854, when he was succeeded by Rev. (later Bishop) J. C. Campbell. Editor Campbell was one of the best students of his day. He was succeeded by the Rev. Elihu Weaver, another strong, well trained member of the A. M. E. church.

The first editor elected after the close of the civil war was perhaps the most brilliant the paper has ever had—the Rev. (now Bishop) Benjamin T. Tanner, who was editor from 1868 to 1884, when he founded and became editor of the A. M. E. Review, the oldest Negro magazine now in existence.

ACHIEVEMENTS OF TWENTY GREAT MEN OF THE RACE

Society for Historical Research Gives Their Names.

2-3-12

If the progress of a race is to be in any wise judged by the capacity of its members to grasp intellectual knowledge, retain it and use it for the common welfare of the masses of its own people as well as to benefit the public generally, then the following list of twenty eminent colored men (selected by the Negro Society for Historic Research, Yonkers, N. Y.) who have won their spurs as authors, scientists, philosophers, statesmen and warriors is a refutation of the charge made by some person that the colored race is incapable of higher culture.

The list includes:

Francis Williams, born 1700, poet, graduate University Cambridge.

Anthony William Amo, doctor philosophy, University Wittenberg, 1720.

Richard Allen, founder first negro church in America.

J. H. J. Captein, Latin poet, linguist, University Leyden, 1720.

Godefroy L'Islet, botanist, member French Academy Sciences, 1760.

Prince Hall, founder negro Masonry in America, Boston.

Crispus Attucks, patriot and soldier, 1773, Boston.

Eustace, philanthropist, winner Monthyn prize of virtue, Santo Domingo.

Benjamin Banneker, astronomer, born 1732, Baltimore.

Toussaint L'Overture, soldier and statesman, born 1743.

Alexander Dumas, novelist.

Alexander Poushkin, poet, Russia's "black Byron."

Frederick Douglass, orator, diplomat and statesman.

Brindis de Sala, violinist, decorated by crowned heads of Europe (Cuban).

Sir Conrad Reeves, chief justice of Barbados, Knights of St. Michael's and St. George, Barbados, British West Indies.

Alexander Petion, civil engineer, Haiti.

Paul L. Dunbar, lyric poet.

John B. Russworm, editor first negro newspaper in New York.

Martin R. Delaney, explorer, journalist and physician.

Nathaniel Turner, negro prophet.
HARRIET TUBMAN.

An Hour With Harriet Tubman.

By James B. Clarke
Myneurman 30-11

Harriet Tubman, the Moses of the Negro bondsmen of the South, counsellor and associate of John Brown, scout and spy and nurse in the Union army, is quietly rounding out a long and useful life in the home for aged colored people which she founded and which bears her name.

Like most Americans who have had to choose their own surnames, Harriet must also fix the date of her birth. But this was so long ago that she cannot, like Booker T. Washington and others, who were born in slavery, dispense with the day and month and claim one of two years. If she did, it would probably be 1811 or 1812, for before the enactment of the Fugitive Slave Law she had already become an experienced and intrepid conductor of the Underground Railroad.

"I remember," she said, "once after I had brought some colored people from the South, I went up to the Peterbone to the Big House. Gerrit Smith's son, Greene, was going hunting with his tutor and some boys. I had no shoes. It was a Saturday afternoon and—would you believe it?—those boys went right off to the village and got me a pair of shoes so I could go with them."

In those days Harriet was equally skilled with the gun or the hoe, in the laundry or the kitchen. Until recently she possessed enough of her "old-time energy to keep house and entertain her friends—the old and sick and homeless—in the little cottage by the road, just outside of Auburn, N. Y., which she purchased from Secretary Seward. Her failing strength has obliged her to share with four or five old women the modest home that she had established on the adjoining land. But, in spite of her advanced age, she is not ready to be Oslerized. On the day of my visit she had without assistance gone down stairs to breakfast, and I saw her eat a dinner that would tax the stomach of a gourmand. A friend had sent her a spring chicken and had the pleasure of seeing it placed before her with rice and pie and cheese and other good things.

"Never mind me," Aunt Harriet replied to the friend's remark that the conversation was interfering with the dinner, "I'll eat all you give me, but I want you to have some of this chicken first." And when the lady protested that she was not hungry but would taste the rice, Aunt Harriet extended her hospitable invitation to another visitor to share her favorite viands. She resented the suggestion that some one should feed her. She only wanted the nurse to cut the chicken and place the tray on her lap.

Although her face is furrowed and her hand has lost its one time vigor, Harriet Tubman's mind is astonishingly fresh and

active. She not only remembers things that happened when most people's grandmothers were little girls, she has the newspapers read to her and she follows with great interest the important events of the day. Hearing of the coronation of King George V. she requested Miss Annie F. Miller, the grand-daughter of Gerrit Smith, to send her congratulations to the king, whose grandmother, the late Queen Victoria, sent a medal and a letter to the old Negro woman who had brought so many of her people to the free soil of Canada.

No such medal or letter is mentioned in the biography of Harriet Tubman, so Miss Miller visited her to obtain further information about this mark of appreciation from the "Great White Mother," as Queen Victoria was affectionately called by her black subjects in Africa. Aunt Harriet said, "It was when the queen had been on the throne sixty years, she sent me the medal. It was a silver medal about the size of a dollar. It showed the queen and her family. The letter said, 'I read your book to Her Majesty, and she was pleased with it. She sends you this medal.' She also invited me to come over for her birthday party, but I didn't know enough to go. The letter was worn to a shadow, so many people read it. It got lost somehow or other. Then I gave the medal to my brother's daughter to keep."

I afterward found, on inquiring at the home of her niece, that Aunt Harriet had made no mistake in describing the medal. It is of silver and bears the likeness of Queen Victoria, her son, grandson and great-grandson, the present Prince of Wales. Such medals were circulated throughout the British Empire in commemoration of the Diamond Jubilee of Queen Victoria in 1897, but there can be no doubt that the queen personally directed one to be sent to Harriet Tubman, whose book had been read to her. This explains why this token from the greatest white woman of the nineteenth century is not mentioned in the biography of the greatest black woman, for the book of Harriet Tubman, by Mrs. S. H. Bradford, closes with the Civil war.

Satisfied that her honored friend had reasonable ground to congratulate the grandson of Queen Victoria on his coronation, Miss Miller assured Aunt Harriet that she would send a letter to the King of England, but that she would ask me to write it for her, as a British subject from the West Indies, I might be more familiar with the proper form of address. And Aunt Harriet immediately replied: "I know where he came from as soon as I heard him speak."

Aunt Harriet's wit is one of her most pleasing qualities. Wishing to make her an honorary member of the Geneva Political Equality Club, Miss Miller said, "I remember seeing you years ago at a suffrage convention in Rochester."

"Yes," the old woman affirmed, "I belonged to Miss Sus'n P. Ant'ny's 'sociation. Our motto's Lincoln's declaration: 'I go for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women.' Lou certainly have assisted in bearing the burden. Do you really believe that women should vote?"

Aunt Harriet paused a moment as if surprised at this question and then quietly replied, "I suffered enough to believe it."

When Miss Miller asked her full name she answered in solemnly in measured tones, "Harriet Tubman Davis."

"Shall I write it with or without the Mrs.?"

"Any way you like, jes' so you git der Tubman," the old woman responded.

WANTED! WANTED!

The whereabouts of two brothers, Jordan and Zenerfoot, and one sister, Berthina. Were born in Wilson county, fourteen miles below Nashville, Tenn., near Cedar creek. We were owned by Sweat, and were taken away with our mother, Mariak, and sold by Clinton Sweat. My name is Louis McGee. Our father's name was Louis. He was sold in North Carolina, from Moland, by Sweat. Any information will be thankfully received. Address Jordon Apperson, care 2922 Cochran street, Dallas, Tex.

S. A. SEAL REMAINS HIDDEN

At Fall of Richmond It Was Put Away by Jeff Davis's Faithful Servant

WILL NOT BREAK WORD

Bent With Age, James Jones Vows That He Is Still True to Trust

AN IDOL WITH SOUTHERNERS

Who Put Faithful Negro on a Good Salary, and Give Him an Indefinite Leave of Absence.

6-15-11

Special to THE NEW YORK AGE

Washington, D. C., June 14.—Senators and Congressmen, as well as students of history, are puzzled over, as well as interested, in the story of the great seal of the rebel South as told by James H. Jones, once the body-guard of Jeff Davis, president of the Southern Confederacy, and now, though age bends him low, an idol of the Southern element that is so loud a factor in the life of national capital. Next to a "hurrah for the gray," down with the Negro" orator, the South dearly loves a colored man who calls himself a "Confed."

There are few persons in the United States to-day more interesting than James H. Jones, the Negro who served through the Civil War as a bodyguard and personal servant to Jefferson Davis. Probably, also, there is no man who has adhered with greater tenacity to a promise than this aged man, who time after time, has refused to disclose the secret of where he hid the great Confederate seal, just before Richmond was evacuated, although museums, patriotic societies, and public-spirited individuals have offered him small fortunes for his knowledge.

Made to take a solemn oath by President Davis that he would hide the seal in some spot where it could not be found, and never disclose its whereabouts, Jones has been true to his trust to to-day, and he declares that there is

not enough money in this world to tempt him to break his trust. Jones, who is part Cherokee Indian, is a stanch Confederate, probably for no other reason than Jefferson Davis was the head of the cause. Regarded highly by his employer, honored by Mrs. Davis, and treated as a friend by the children of President Davis, all of whom, with one exception, he has carried to their last resting place in the family plot in Richmond, the suggestion that he give, or sell, the secret brings tears of righteous indignation into the old man's eyes. Bent almost double with age, and barely able to walk from one end of the room to the other, and well nigh penniless, he, however, had his reward for his loyalty in the friendship of the most prominent Southerners in the United States Senate to-day.

Southerners Look After Him.

Through the influence of these friends he was appointed to the stationery rooms in the Senate wing of the Capitol, and although his health has prevented him from attending to his duties for over two years, he has been allowed indefinite sick leave on full salary.

Jones was born a "free" man more than 82 years ago. His childhood was spent in the town of his birth, Raleigh, N. C., where he lived until the death of his father, James H. Jones. Then leaving his mother, who was almost a pure-blooded Cherokee Indian, he started in to earn his own living.

While working in the old St. Charles Hotel, in New Orleans, in 1859 Jefferson Davis took a liking to him and engaged him as personal servant and body-guard. From the first day of his employment Mr. Davis imposed the utmost confidence in his valet, and though Jones had been called a trusty servant by many of his former employers, he never enjoyed quite so much confidence as that which Davis placed in him. It was this which brought about, he says, his great faithfulness to the Confederate leader.

Faithful to the End.

From the moment that the first gun of the Civil War was fired at Fort Sumter until he was released from Fort Monroe, where he had been imprisoned with his employer, Jones never left President Davis, except on the one occasion, shortly before the fall of Richmond, when Mr. Davis sent him with Mrs. Davis and the children, together with about \$13,000,000, to Charlotte, N. C. After taking Mrs. Davis and the children there, he hauled the money around in a freight car, he says, from place to place through the South until he was relieved of his charge by Capt. Parker, near Washington, Ga.

After he had been relieved of his charge in Washington, Ga., he returned with all haste to Richmond, where he helped President Davis prepare for the last flight. They fled from the fallen Confederate capital together, generally traveling by night. Mr. Davis and his servant encamped on the night of May

1865, not far from Irwingsville, Ga. The next morning when breaking camp, Jones packed Davis' cane, which Davis was going to abandon, though he carried it all through the war. When they were captured in Irwingsville, May 10, Jones managed to keep the cane and carried it with him to Fort Monroe, where both were imprisoned.

Got President's Cane.

When he was released from the prison Jones took the cane to Mrs. Davis. He continued to visit Mr. Davis until the latter's release from Fort Monroe, about two years later. Shortly before Mr. Davis's death Jones served him for some time at his last home, in Beauvoir, Miss., leaving his service later.

When President Davis's body was carried in state from Beauvoir to Richmond, Jones drove the hearse through the principal cities en route at which places services were conducted in the dead leader's honor. He also drove the hearse in the Hollywood Cemetery funeral at Richmond.

Shortly after the funeral Mrs. Davis presented him with the cane, which he had saved. The cane, with the handle bound with a thick silver band, bearing the inscription, "To James H. Jones, in recognition of his faithful service, from Mrs. Jefferson Davis," he still treasures.

The Seal Hidden Away.

"If I could tell the hiding place of the greater Confederate seal," said Jones, without violating the confidence reposed in me by Mr. Davis, I would be very glad to see the seal of the Confederacy in some museum in Richmond or Raleigh, N. C. No money consideration, however, could for a moment influence me in this matter. I love the memory of Mr. Davis and his family too devotedly to think of any such transaction. I am not made out of that kind of material. I have in my veins a good streak of Indian blood, and, you know an Indian detests a liar and a thief. I would be nothing less than both if I do otherwise than I am doing. It does not matter how many offers are made, or how

"And you will never entertain an offer to recover the seal which you hid?" he was asked finally.

"Not as long as my name is James Jones and the good Lord gives me power to know right from wrong" he declared. "No, sir; not for any consideration could I be induced to change my determination about this matter."

"Do you believe that you could recover the seal to-day?" he was asked.

"I feel entirely satisfied that I can; but I never will. I never did deceive Mr. Davis, and now that he is dead I am sure shall remain true to the implicit confidence he always placed in me, almost from the first day I entered his employ.

"I am satisfied that no duplicate was ever made of this last great seal of the Confederacy," he continued, "but there are duplicates of the one used before the last one reached Richmond from England—the one which Mr. Davis intrusted to my care. I have been told that the first seal used in the Confederacy was engraved on a piece of boxwood in Montgomery. I think that is a matter of history."

Other Seals In Evidence.

"The second seal, of which duplicates were made, was the one manufactured in either Baltimore or Washington. I

assisted in unpacking the box in which it came to Richmond. There was a splendid flag in the box also. My recollection is that this was in 1862, in the early part of the year. This seal did not weigh more than one pound, and I know that while Mr. Davis and his cabinet were pleased with the workmanship, the seal did not, in some way, meet their expectations."

"The following year, 1863, the big great seal came from England, the schooner Fanny bringing it to Wilmington, from where the seal was sent to Richmond. I again was one of the men who aided in unpacking the box. The seal was in a rosewood box, something after the style used in those days for dueling pistol cases. The box was trimmed and inlaid with pearl and ivory, and the seal was an immense silver affair, weighing fully ten pounds. It was unlike the great seal made in Washington or Baltimore, but the inscription was the same—the wreath of corn, cotton, wheat and scrolls. Our officers had a wreath for their caps almost like it."

\$13,000,000 Safely Kept.

"It was the general belief for many years that the last great seal of the Confederacy was captured by the Northern army when it swooped down on Richmond, and that it was turned over as one of the trophies of the war to the War Department at Washington. Such was not the truth, and the fact is that the Yankees got powerful little of value in Richmond which belonged to the Confederate government.

"When Mr. Davis realized that it was but a short time until Richmond must fall, he sent me with Mrs. Davis—God bless her memory—and the children to Charlotte, N. C. I had about \$13,000,000 under my care, and hauled it around in a freight car from one point to another in the South, until Capt. Parker, of Newberry, S. C., relieved me of it at a point near Washington, Ga., where it was buried.

"And you will never entertain an offer to recover the seal which you hid?" he was asked finally.

"Not as long as my name is James Jones and the good Lord gives me power to know right from wrong" he declared. "No, sir; not for any consideration could I be induced to change my determination about this matter."

"Everybody, however, doesn't believe the story told by Jones. The Sun suggests that the old man has forgotten, if he ever knew, what became of the great seal, and is ashamed to confess it. In the following letter printed in the Times of this city, W. McK. Darwood flatly contradicts Jones' story:

In an article headed "Baylor Defends Secession," it was stated that a certain Negro, James A. Jones, who served as Mr. Davis' body servant, was the only man living who knows where the seal of the Confederate States is, and won't tell. This is not warranted by facts. On the 2d of September, 1892, I visited Trinity Library, Cambridge, England, and was there shown the great seal of the Southern Confederacy, presented by Judah B. Benjamin, and I have no doubt it is there yet.

ISAAC MYERS IS DEAD.

A LEADING COLORED MAN'S LIFE IS ENDED.

His Successful Efforts in Many Ways for the Advancement of His Race—
His Bravery in Times of Danger—In Politics and Religion—
Other News.

Isaac Myers, one of the best-known colored men in the city, and a leader among his race, died at eleven o'clock last night at his home, 1218 Jefferson street. His death was caused remotely by a carbuncle, and directly from paralysis brought on by a complication of diseases. He had been confined to his room for two weeks. Up to the time of his death he remained conscious, though he had for five days been deprived of the power of speech. Almost his last act was to recognize his only son, who had come on from Ohio to be at his father's bedside.

Isaac Myers was born in this city, on January 13, 1835, of free parents. He received a common school education from the private day schools of Rev. John Foster, who was aided by his sons, Louis and Charles. Maryland was, at that time, a strong slave state, and there was no provision for the education of colored people. At the age of sixteen, Mr. Myers was apprenticed to James Jackson, a then prominent colored man, to learn the trade of ship-caulk. The thoroughness with which he acquired his trade may be inferred from the fact that at the age of twenty years he was superintending the caulking of some of the largest clipper ships that were then being built. In 1860, he entered the wholesale grocery of Wood, Bridges & Co., which became, during the late war, the largest establishment of its kind south of Mason and Dixon's line. He acted in the double capacity of chief porter and shipping clerk, and acquired good knowledge of mercantile affairs. In 1865 he left the grocery store, and resumed his trade of ship-caulking. It was in this year the great strike against colored mechanics and longshoremen was inaugurated under the leadership of Joseph Edwards. Notwithstanding the bold fight made by the colored men under the leadership of Mr. Myers, William F. Taylor and Charles O. Fisher, over one thousand colored mechanics in the shipyards and longshoremen were driven from their employment. It was at this time that the organizing ability of Mr. Myers was demonstrated. In December of that year he conceived the idea of the colored people buying a shipyard with marine railway. When broached his proposition received the endorsement of a number of the merchants of the city. Meetings were held in all the colored churches, and within four months \$10,000 was raised, in shares of \$5 each, exclusively from colored people.

When the company had been properly organized the yard and railway of James Muller were bought for \$40,000, and three hundred colored caulkers and carpenters found immediate employment. The organization was greatly aided by being awarded a government contract of \$50,000 against the combined competition of Wilmington, Philadelphia, Baltimore and Alexandria. The success of the venture had the effect of restoring the longshoremen, but the stevedores took advantage of the situation and condition of the men and cut their pay. Mr. Myers again came to the rescue of his fellows by organizing them and drawing up a protest, which he presented to the merchants. Under the penalty of giving their work to Philadelphia stevedores, the merchants compelled the restoration of the pay of the colored men to \$2.50 per day. In five years the remaining debt of the shipyard was paid off by the profits. After the shipyard enterprise had been fairly started on the road to success

Mr. Myers left it to accept a position of messenger to the collector, John L. Thomas. This appointment made Mr. Myers the second colored man to hold a position under the federal government in Maryland. In January, 1870, a conference of the leading Republicans of the country, both white and colored, was held at the residence of Senator Pomeroy, of Kansas, when a petition was drawn up requesting Hon. John A. J. Creswell, postmaster general, to appoint Mr. Myers a special agent at large. Mr. Creswell declined for the reason that W. N. Saunders, who was also from Maryland, was then holding a position of agent in the department. The committee who had this matter in charge secured the recommendation of the committees on post-office and post roads of the United States Senate and House of Representatives, which is the only endorsement of the kind upon record. In spite of all opposition Mr. Myers was appointed special agent in the postoffice for the country at large. About this time the labor question made its first formal bow, under the leadership of Travellick, who had previously distinguished himself as the great champion of labor.

The question soon became one of absorbing prominence. The object was to put in nomination a national ticket, and as a condition precedent, to divide the colored vote in the Southern states by the organization of labor clubs. Mr. Myers grasped the situation at once, and immediately issued a call for a national labor convention of colored men. The convention met in Washington on January 10, 1871. It is a historical fact that this convention was the largest and best representative body of colored men ever held in the United States. Mr. Myers was elected president, and the convention remained in session five days forming a national plan for the educational and industrial organization of the colored people. Within six months a state organization was formed in all the Southern states and in some of the Eastern and Western states. The organization was eminently successful in that it held the colored vote intact. In August, of the same year, Mr. Myers with Isaiah C. Wears, of Philadelphia, and Peter H. Clark, of Ohio, as delegates representing the Colored National Union, met the National Labor Congress at Cincinnati on August 14, which was considered the largest and best representative gathering of white labor men ever held in this country. The object of this congress was the organization of the Labor Reform party. Myers and his colleagues took the stand against the amalgamation of politics with labor. On the fifth day of the session Mr. Myers made a speech in defense of General Grant's administration, and in support of the Republican party, which was the only speech of the kind made in the convention. The speech produced a great deal of excitement.

The daring speaker was in imminent danger of personal assault. As it was, he was forced back over the railing into the space occupied by the newspaper correspondents. The speech was subsequently published by many of the leading papers of the country. In the state campaign of North Carolina in 1872 he rendered invaluable service. In the following year, at the annual meeting of the Labor Union, Frederick Douglass was elected Mr. Myers' successor as president of the Labor Union.

In his position as a special agent of the Postoffice Department, Mr. Myers did good detective work, and was instrumental in several notable arrests. Chief among these arrests was that of the celebrated English swindler, William Parker, M. D., which is given much space in "Guarding the Mails," the book of Chief Special Agent F. H. Woodward. This case was brought to the attention of the department by Moncure D. Conway, who stated that many English noblemen had been swindled through the United States mails. Parker was tried and sentenced to five years' imprisonment. Mr. Myers was the manipulator of the celebrated Dead Letter Office case. Another case of note was that of Claypole, who had baffled the officials of the Baltimore Postoffice for many years. In 1879 Mr. Myers retired from public life, and opened a coal yard. In 1882 he became editor and proprietor of the Colored Citizen, a weekly campaign paper published in this city. In the same year he was appointed a United States gauger, and became one of the most proficient men in the service. He resigned the position on February 2, 1887, the day the Democratic collector took charge of the office.

In the presidential campaign of 1884 he was secretary of the Republican Campaign Com-

mittee, and took the stump for the candidate of his party. In 1888 he organized the Maryland Colored State Industrial Fair Association. Their first fair, held in that year, surpassed all previous efforts of the colored people in that direction. He was the organizer and president of the Colored Business Men's Association of Baltimore, and organized the first colored building and loan association of this city. For fifteen years he was the superintendent of Bethel African M. E. Church Sunday school, which is generally regarded as the leading colored Sunday school of that denomination, and which was once designated by Secretary Smith as "the banner Sunday school of the world."

He was also a trustee and secretary of the board of the Bethel Church. He was a past grand master of Masons of Maryland, and the author of a Masonic digest. He was also a prominent Odd Fellow and Good Samaritan. He was manager of the department of the colored exhibitors in the Maryland State Agricultural Exposition, which was held in September, 1889. His last enterprise of national importance was a plan to organize a home for the aged ministers of the A. M. E. Church. Mr. Myers' second wife, who was Sarah E. Deaver, survives him. He also left a son—George A. Myers, a barber of Cleveland, Ohio.

ARCHDEACON RUSSELL'S CAREER

Special to THE NEW YORK AGE.

LAWRENCEVILLE, VA., April 16.—The 9th of March marked the Thirtieth anniversary of Archdeacon Russell's ordination to the deaconate and the Sixteenth of the beginning of his ministry here as minister in charge of St. Paul's and missionary for Brunswick and Mecklenburg counties. Great and far-reaching have been the changes since he came. Lawrenceville was then just a small county seat town. The nearest railroad station, Emporia, was twenty-two miles distant. The present site of the school and church was a barren hill, covered with a sparse growth of stubby pines with a few oaks interspersed here and there, plenty of rocks and full of gullies and deep gulches. The space in front of where the chapel now stands was occupied by an old neglected grave yard with its usual tangle of shrubbery and rank undergrowths. On the whole it was as desolate and unkept looking a place as one would wish to see. The congregation, small, poor and struggling, had no house of worship. Except St. Stephen's, Petersburg, there was no other church building for colored people in the diocese. The number of clergy but three and about two hundred communicants. That was thirty years ago.

To-day there are thirty-three chapels, churches and preaching points, ten colored and five white clergymen and several lay readers ministering to these congregations. These congregations hold church property valued at nearly \$100,000. In the counties of Brunswick, Mecklenburg and Lunenburg, more directly the field of the Archdeacon and where he has done the major part of his work, there are now flour-

ishing churches, schools and congregations, where none existed when he began his work. The church was little known and even less understood when he began his labors. To-day it numbers its communicants by the hundreds in these counties, and its influence is an ever growing and increasing factor in the life and ideals of the Negro people of these counties.

During his ministry the Archdeacon has delivered 3,500 sermons and addresses, baptized 900 infants and adults, presented for confirmation over 800 persons, performed 150 marriages and conducted over 250 funerals. In connection

with his ministerial work he founded and is principal of St Paul's School, the largest missionary and educational work under the auspices of the church and the third largest school in the country for the normal and industrial education of Negro youth of both sexes. The Normal School had its inception in the parish school started by Archdeacon and Mrs. Russell, January 1, 1883. At first taught in the vestry room of the chapel, one of his first acts being to induce the Council of Virginia to give \$300 for the erection of a chapel, the school soon outgrew its quarters. A new building was put up mainly through the generosity of the late Rev. R. Saul, of Philadelphia, Pa. By 1888 the parish school building had become too small. For some time the practical

eye of the Archdeacon had seen the necessity for some school of a higher grade where teachers could be prepared to teach books and trades taught. On July 2, 1888, he bought the first parcel of land for the normal school at a cost of \$1,000, giving his own notes therefor in payment as he had not a dollar in hand for the purpose and not a cent promised. Contracts were let for lumber and building material. Three days after the first contribution of \$5 came

September 24, 1888, the normal school was opened in the Saul Building or Parish School house, with five teachers and less than a dozen boarding scholars and no money or resources of any kind. From this insignificant beginning the school has grown and prospered so that to-day there are over twenty-five large and small buildings all electric lighted from the school's own plant, which also supplies the town, and some among the whites. He next went to of them steam heated; five hundred the Wyandotte Indians. The inter-

students, fifty-five officers, teachers and preceptors for this tribe was Jonathan Pointer, a colored man who had been captured by the tribe and who had over 2,500 undergraduates, twenty-three trade and literary divisions and 1,600 acres of land, students from twenty odd states of the union, and even far off Africa with a total plant and equipment worth over \$200,000. Most of the buildings, including the splendid Memorial Chapel, were

EX-SLAVES RE-WED
Special to THE NEW YORK AGE. 11-7-11

CULPEPPER, Va., Nov. 5.—An unusual incident, if not unprecedented, happened in Culpeper last week when Robert Dean, seventy-eight years old, applied

at the clerk's office for a license that he might be reunited in marriage with the woman who had been his wife in slavery times. Belonging then to different masters they had been separated and sold, the man marrying again when all trace of his earlier wife had been lost and the woman doing likewise. Now that the respective husband and wife are both dead the old couple have come together, and, according to the license issued Wednesday, were remarried this week.

BALTIMORE NEWS

Regular Correspondence of THE AGE.

Baltimore, Md., July 5.—Dr. J. B. Oliver, a prominent physician of Brazil, and Miss Rose M. Murphy, a teacher in the city schools, were married Monday at the home of the bride's parents, Rev. L. Z. Johnson, pastor of the Mason Street Presbyterian Church, officiating. The ceremony was witnessed by the family and a few of the intimate friends of the bride. There were attendants. Preceding the ceremony, a wedding breakfast was served. The bride has been prominent in the social life of the city for a number of years. She is a daughter of John H. Murphy, editor of the Afro-American Ledger. The groom is one of the most successful physicians in the Middle West and has served as president of the Indiana Medical Society.

The First Separate Company went into camp with the other state troops to-day at Frederick, Md. A big celebration in memory of John Stewart, the first home missionary in the Methodist Episcopal Church, is being planned by Rev. Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church for the third Sunday in October. The celebration will be countrywide and in the interest of home missions, and has received the endorsements of leading spirits in the M. E. Church.

"John Stewart," says Dr. Thomas, "was one of those early characters of the race whose achievements should be held in grateful memory. Born in Powhatan County, Va., in the latter part of the eighteenth century, he learned to read and write. Being of a religious mind, he attached himself to the Methodist Church and started to do missionary work. He went to Ohio, where he at first did mission work among the whites. He next went to of them steam heated; five hundred the Wyandotte Indians. The inter-students, fifty-five officers, teachers and preceptors for this tribe was Jonathan Pointer, a colored man who had been captured by the tribe and who had over 2,500 undergraduates, twenty-three trade and literary divisions and 1,600 acres of land, students from twenty odd states of the union, and even far off Africa with a total plant and equipment worth over \$200,000. Most of the buildings, including the splendid Memorial Chapel, were

"The work started by this pioneer caused some enthusiastic spirits to organize the first missionary society in the denomination in 1819, and the 12,000 missionaries now working in all parts of the globe may be said to have gotten their first inspiration from this humble man of God."

EMINENT COLORED MEN

Christian Recorder
Who Held High Official Posts Under Their Respective Governments.

Under the caption "A Polished Gentleman of Color" a London paper as far back as 1850 had the following interesting item: "We understand that the government has appointed a gentleman of color to the office of British consul at Liberia. This is, we believe, the first instance on record in which a gentleman of color has received a similar appointment from our government.

"On the introduction of the new British consul at the foreign office his personal appearance excited no considerable interest. He is a man of superior intelligence and of highly polished exterior."

The name of this early Negro diplomat was Hanson. He was a doctor of divinity and a native of Cape Coast Castle.

He held the record of being the first Negro appointed a consul to represent a white government abroad. America followed England's example eighteen or twenty years after by sending J. Milton Turner, a simon pure Negro, as United States minister resident and consul general to the republic of Liberia.

The appointment was made by President Grant. Mr. Turner was a Missionary, a lawyer and an able orator. This information is verified by the records of the Negro Society for Historical Research, Yonkers, N. Y., of which Mr. John E. Bruce is president.

Places of Meeting of General Conferences of A. M. E. Church

- 1816—Philadelphia, Pa.
1820—Philadelphia, Pa.
1824—Philadelphia, Pa.
1828—Philadelphia, Pa.
1832—Baltimore, Md.
1836—Philadelphia, Pa.
1840—Baltimore, Md.
1844—Pittsburgh, Pa.
1848—Philadelphia, Pa.
1852—New York, N. Y.
1856—Cincinnati, Ohio.
1860—Pittsburgh.
1864—Philadelphia, Pa.
1868—Washington, D. C.
1872—Nashville, Tenn.
1876—Atlanta, Ga.
1880—St. Louis, Mo.
1884—Baltimore, Md.
1888—Indianapolis, Ind.
1892—Philadelphia, Pa.
1896—Wilmington, N. C.
1900—Columbus, Ohio.
1904—Chicago, Ill.
1908—Norfolk, Va.
1911—Kansas City, Mo.



HARRIET TUBMAN

Now almost one hundred years old and said to be destitute.

TUBMAN: CONDUCTOR ON GREATEST RAILROAD

Remarkable Review of Most
Stirring Period of All

Age History 6-13-11

HARRIET TUBMAN A MOSES

Great Woman Now Living in Almshouse
She Built for Others at Auburn, Full
of Faith and Fire.

Not until Harriet Tubman, the aged and one time daring conductor on the "Underground Railroad," was taken last week to her own poorhouse at Auburn, N. Y., did the public stop to recall in

Mason and Dixon line. Mark Twain, in "Pudd'nhead Wilson," describes in a sentence, what Harriet Beecher Stowe enlarged upon in chapters, when the Missouri master exclaims to his household slaves. "I will not only sell you—but I will sell you down the river," and the author adds, "It was equivalent to condemning them to hell!"

Instinct a Power.

Considering the ignorance of the slaves, with all the handicaps, legal and geographical, against escape, it seems strange indeed that the Underground Railroad could spirit more than 50,000 of them away to Canada. The closeness of the organization along the routes of travel in the free States, with the alert intelligence required, makes it appear peculiar on the surface that such ways and operations could be familiar to the Negroes. Yet Southern people understand that what Negroes lack in intelligence they make up in intuition, so that information could spread among them through counties and even States in a way their educated masters could not grasp. Even in the South to-day, when this old intuitive proficiency has waned, it is said that household servants sense events and circumstances without ever needing to be told.

For such a situation no one was better qualified than Harriet Tubman. Possessing all the voodoo qualities of her Ashantee lineage, her power of premonition was exceptional. Added to that, she had extraordinary cunning. This intelligence, with her initiative and religious fervor, made her out to be, according to Northern imagination, as a beautiful and

the celebrations of the last few weeks have started this generation reminiscently for the front, they have left us rather vague and unconvinced as to why we are setting out. Of course, it is understood that the war was fought to keep the Southern States from seceding and that they attempted to withdraw because of slavery; but the fever of those times has cooled so thoroughly that such a bitter and inflaming factor as the Underground Railroad has almost been forgotten.

Although this is the situation toward which oratory for thirty years has been working, on the other hand, unless the grim events which caused the war are now and then reviewed we cannot understand a character like Harriet Tubman.

Piloted Many to Freedom.

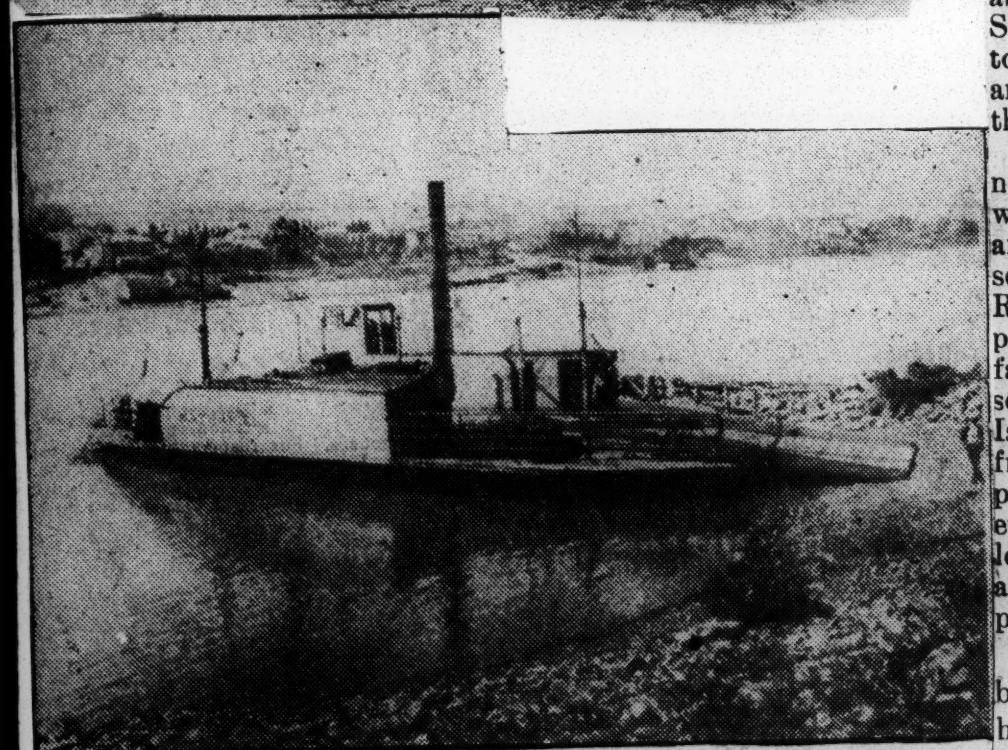
Nowadays, Eliza's race across the ice in vaudeville by fat men in mother-hubbards has become stale even as a joke. But Harriet Tubman could testify to nineteen such escapes from Southern boundaries in which she piloted 300 slaves to freedom. While it may be comical to see Eliza hopping from dictionary to encyclopaedia with a rag doll in his arms, there was no humor in the gifted octoroon, a counterpart, in fact, of Mark Twain's Roxy. But Harriet Tubman, it turned out to those who met her, was a genuine African, black and brawny, with remarkable strength.

Power of the Bible.

As with all the Negroes, Harriet's native mysticism was applied to religion. The Old Testament was a great boon to the slave, furnishing allegorical pictures of his own life in terms which he could appreciate and understand. And so his bondage was likened to that of the Children of Israel in Egypt, and the action of Jehovah then gave him an absolute faith in its repetition. Harriet's excursions into the slave country were regarded by her as journeys into Egypt and just as the angel of the Lord shielded the righteous then among their ancient enemies she felt herself to be equally guarded and sustained. This gave her a fearlessness in the face of danger and death which even her own battle-scarred ancestry could not implant.

But it was not only the Negro who based his actions and convictions on the Bible in those days. One has but to turn through a library index on slavery





ON THE LINE OF THE UNDERGROUND RAILROAD

One of the principal crossing places for fugitives on the Ohio River at Steubenville, O.; the church of the fugitive slaves in Boston and a typical old-time cut advertising a runaway Negro.

Real "Geechy Negro"

Fined in Police Court For Stealing Clothes

For the first time in many years there was a real "geechy nigger" in Steubenville, O., in police court yesterday. For the first time in many years one of them was found guilty of stealing. This one, Robert Richards, was accused of stealing some clothes and a fine of \$10 was announced.

Of all the classes, breeds and tribes of negroes now in the United States, the "geechy nigger" is least known about, but most spoken of. In Africa they were Zulus, the fiercest fighters,

most intelligent and most superbly proportioned race of men on the dark continent.

But one ship load, according to the authorities, was ever brought to this country. An English slaver brought them to Georgia several decades after General Oglethorpe settled a colony at Savannah. In later years, because of their great strength and courage, they were of inestimable service in fighting the Spaniards and Indians.

Later they held together clannishly, many of them, just prior to the Civil War, being the property of the Spalding family, on a great rice plantation beside the Ogeechee river. From the river they got their present name, "geechy niggers."

Work they would, but only under

the direction of their head man. When the slaves were freed their head men made gang work contracts for them, but they seldom recognized an individual obligation, and quit a job when they felt like it, but seldom were they accused of stealing.

The one in police court yesterday showed signs of degeneracy. He was smaller than the usual run of the negroes of Zulu descent, and of much lighter color, but the finely formed and prominent nose was in evidence, the small head, firm jaw, mustache and thin lips.

He was the same negro arrested last week for stealing clothes, giving his name as Robert Kennedy. He explained the difference in names by saying his mother was married twice, but it made little difference with the court.

Death of Nicolsonboro's First Citizen.

After an illness of about three months, Mr. Chas. A. Wally died at his residence at Nicolsonboro, about nine miles from the city on Sunday morning last. The funeral took place on Monday afternoon and was largely attended despite the rain.

Mr. Wally was one of the pioneer citizens of Nicolsonboro. It was mainly through his influence and management that that large settlement on the White Bluff Road at the bend of the river was purchased and divided into small farm lots among the colony that settled there from St. Catherine's Island. The tract was bought from the late John Nicolson, the plumber, who gave the settlers every consideration. The entire lot of land has been paid for years ago and it is one of the prosperous parts of Chatham county.

Mr. Wally was well thought of by all who knew him. Years ago he was active in politics and was one of the leaders of the Sixth district. He was a member of the Baptist church at White Bluff.

The deceased who was 65 years old left a widow, six nieces, among them Mrs. Georgia Williams. The bereaved family have the sympathy of friends.

Savannah Tribune

7/20/12

UNVEIL NEGROES' MONUMENT TO JOHN BROWN, RAIDER.

Mug News 6-12-11

Kansas City, Mo., June 8.—A monument to the memory of John Brown,

erected from a fund started by the late Bishop Grant of the African Methodist Church, was unveiled in Kansas City, Kas., to-day, in connection with the commencement exercises of the Western University for negroes. The money was given exclusively by negroes. Miss Eva Marshal Shonts, a sister of Theodore P. Shonts of New York, Gov. Stubbs, Lieut. Gov. Hopkins and former Gov. St. John of Kansas were the principal speakers at the ceremonies.

Thomy Lafon, the Colored Philanthropist.

In last week's letter a brief but sufficient account, it is thought, was given of one of New Orleans' Colored benefactors and her benefactions to her race. In this letter the account of the benefactions of another of this city's Colored philanthropists will be given in brief but sufficient space.

The name of this benefactor is known widely already, but the amount of his benefactions seems not to be so well known. Thomy Lafon is the name of this benefactor and the amount of his benefactions is more than \$250,000, given to charity, to churches, to schools, to hospitals and to asylums, without regard to race, color, sect, religion, public or private, so long as the act he made was needed to help the cause of humanity in any particular case.

Thus the churches of all creeds, the schools, public and private, the hospitals and the asylums, the white race and the Colored race, have all received help from the generous purse and philanthropic spirit of this noble Colored man of New Orleans. Colored institutions, among them the "Institution des Orphelins Indigents," founded and erected in 1835 by the direction and benefactions of Widow Bernard Convene, the noble slave woman who purchased her own freedom and afterward set to work to do all she could to give light and learning to the ignorant, illiterate, and indigent children of her own race, and the

sion in his will. Before his death he had given the same institution smaller donations at different times, amounting to about as much as the cash gift in the will. In all, this institution alone received not less than \$20,000 from the munificence of Mr. Lafon.

The Boys' Orphan Asylum, called the "Thomy Lafon Boys' Asylum" and founded by the philanthropist, has been a beneficiary to an amount as great as the "Institution des Orphelins Indigents." The other Colored institutions which have been helped by the donations of Mr. Lafon received altogether a sum from the good man that, added to the gifts he made to the "Institution des Orphelins Indigents" and to the "Thomy Lafon's Boys' Asylum," would make an aggregate amounting to \$100,000 given to the Colored race alone. The other institutions which received gifts from Mr. Lafon, amounting to \$150,000, are not strictly for and race or creed of people, but under conditions obtaining here few Colored people, except in the charity hospitals, get much benefit out of them.

(To be continued.)

Major Lynch at the Capitol.

Major John R. Lynch, retired, formerly paymaster in the regular army, has been spending some time in the city on business. A mild sensation was created the other day at the south end of the capitol when Major Lynch appeared at the door of the House of Representatives and presented his card for admittance to the floor. The guardian of the portal did not know what to do, and a hurried consultation with Speaker Clark ensued. Major Lynch was finally admitted, somebody having recalled the fact that he had once been a member of the House, representing for a number of years the old "shoe-string district" of Mississippi, and was, therefore, entitled to the privileges of the floor of the chamber. The Major hobnobbed for an hour or more with the older members, and to the younger set he was a decided novelty. Some of the Bourbons from the South greeted him with darkened brow, and gave signs of relief when he took his departure. One of the colored veterans of the House staff remarked: "I can't just realize that twenty-eight years ago this same man, Lynch, was temporary chairman of the Republican national convention. Times certainly have changed." The veteran shook his head sadly as the whitened locks of the former Mississippi leader disappeared in the bend of the corridor. For four years, under the Harrison administration, Major Lynch was Auditor for the Navy department, and Judge Robert H. Terrell was his deputy.

JOHN BROWN MONUMENT.

Special to THE NEW YORK AGE. 6-8-11

Kansas City, Mo., June 6.—A monument to John Brown will be unveiled on the campus of the Western University for Negroes at Quindaro, Kan., Thursday. A subscription for the monument was started two years ago by the late Bishop Abraham Grant of the African Methodist Church. A heroic figure of Brown, sculptured by Chignelle, an Italian, stands on a base of Vermont granite five feet square.

HARRIET TUBMAN ILL AND PENNILESS

Noted Colored Woman Taken to Harriet Tubman Home Which She Founded

IS IN NEED OF FUNDS

Financial Aid Asked to Pay For a Nurse to Care For Her During Her Remaining Days

FAMOUS DURING CIVIL WAR

Was Most Noted Conductor [of] Underground Railroad, and Nurse and Scout in the Union Army.

6-8-11

Special to THE NEW YORK AGE

Auburn, N. Y., June 6.—Harriet Tubman, known during slavery time as the most noted "conductor of the underground railroad," and who became famous by piloting over three hundred members of her race to freedom, is an inmate of the Harriet Tubman Home in this city. She was taken to the home last Thursday ill and penniless.

Harriet Tubman, who is between 95 and 100 years old, established the home here for aged colored men and women. Now the trustees are asking for funds to pay for a nurse to care for her during her few remaining years of life.

In giving a brief sketch of Harriet Tubman's life the New York Sun states that Harriet Tubman's achievements as a conductor on the underground, nurse and scout in the Union Army and guide and friend to her people during and after the war will never be fully chronicled. She was a friend of Garrison, Phillips, John Brown, Gerrit Smith, Seward and Lincoln.

Douglass Her Only Peer in Service of Enslaved Negro.

Her only peer in the service of the enslaved Negro was Frederick Douglass, but unlike Douglass she is without education of the sort learned from books and she cannot write or even relate the marvellous story of her long life. To the casual observer she is merely a very black and very ignorant old colored woman.

man who cares more about her weird previsions some of which have come true with startling accuracy, than to attempt to recall the marvels of patient courage and tenderness that made her name beloved by white and black on many a battlefield and in many an army hospital.

It may have been the proud fighting blood of Ashantee lineage, the most indomitable of all the tribes from which the captives, victims of treachery more often than battle, were loaded into American bound slave ships, that made Harriet what she was. Of pure Negro blood, she was born on a plantation in Dorchester county, Maryland. When she was 13 her instinctive antagonism against the tyranny of master over slave showed itself.

An overseer was pursuing a slave with a club. Harriet charged the white man and knocked him off his feet. The enraged overseer hurled an iron weight at Harriet, crushing her skull and inflicting an injury which resulted in fits of somnolency, to which she was subject until long after the war, when she obtained relief at the Massachusetts General Hospital.

Perhaps it was this injury that gave her the wonderful cunning, rising at times to the cleverest strategy, which was so remarkable in one of her apparent intellectual attainments.

Her Unusual Strength First Brought Her Into Prominence.

At any rate the injury played an important part in fitting her for the struggles to come, for on account of it she was unfitted for the ordinary work of women and she was set to work by her master lifting heavy barrels and drawing weights. She grew so strong that when she was 19 she was a match physically for the strongest man and her master exhibited her to visitors as one of the sights of the place.

She fell ill and while confined to her cabin became very religious developing an almost fanatic faith that carried her through dangers where strong men of her race faltered.

Her master died and word went around the quarters that the slaves were to be "sold South," the thing most dreaded by Negroes of the upper tier of Southern States. Harriet counselled the Negroes to run away, but none had the courage to follow her. She knew only that if she followed the North star it would lead her to freedom, and one night she stole away.

Of the terrible journey North she remembers little, her instinct guided her and her great strength enabled her to stand the privation.

So she won to the liberty side of the line and lifting her great arms to the sky she said:

"You're mine now and you'll work for me and nobody else."

But almost from that moment until now those arms never ceased working.

For others black or white, who needed their strength and the tenderness of the

heart that was all white in the black body.)

She obtained employment and saved all she earned. Then she disappeared and was not seen for months. She had dared to go back to the land of bondage to show others the path to freedom.

Was Aided by Quaker Abolitionist.

Aided by Quaker abolitionists in Philadelphia, she soon had her underground railroad in working order, and so perfect were her plans that a few years ago when she was introduced by Susan B. Anthony to a woman suffrage audience in Rochester as "the conductor of the underground" Harriet said:

"Yes, ladies, I was de conductor of de underground railroad eight years, an' I kin say w'at mos' conductors can't say—dat I nebber run my train off de track an' I nebber los' er passenger."

It wasn't long before throughout the plantations of Maryland and Virginia were spread rewards for a Negro woman who was luring the slaves away from their masters. The price for the capture dead or alive of Harriet Tubman rose to over \$40,000, but she was never taken.

She made over nineteen trips into the very heart of the country where the head money was offered. She continued this work until the beginning of the civil war.

When the abolition movement became active she went into it heart and soul. Whenever she could get to a meeting she went and inspired others with her great faith. It was while on her way to attend a meeting in Boston at the invitation of Gerrit Smith that she fought the greatest single battle of her career.

She had stopped off at Troy and while there learned that a fugitive slave, Charles Nalle a half-brother of the master who followed him and as white as his owner had been taken and was in the hands of the officers, having been remanded back to Virginia. She went to once to the office of the United States Commissioner, collecting on the way a large crowd that instinctively recognized her gift for leadership.

The crowd held back the officers, who were about to convey the slave to a wagon, and bids for the slave's purchase began. The owner offered to sell for \$1,200, but when that was bid he raised his price to \$1,500. A man across the street raised a window and shouted: "Two hundred dollars for his rescue but not one cent to his master!"

That fired the crowd, and when the officers tried to bring the slave out the crowd surged around the wagon. Harriet, who had kept her position at the door of the Commissioner's office, shouted: "Here he comes! Take him!" and led the assault.

Her enormous physical strength has been spoken of. Breaking through the police line she seized the prisoner under the armpits and began to drag him down the street.

"Drag us out!" she shouted to her friends. "Drag him to de river! Drown him, but don't let dem have him!"

A policeman hit her on the head with his club, and freeing one hand she knocked him back into the crowd. Another jumped for her, but she caught him about the neck, throttled him and threw him over her shoulder.

She was dragged down but kept her hold on the slave. As used to fighting pitch by her splendid courage, the crowd massed around her and dragged her and the slave to the river, where the fugitive was thrown into a boat, which pulled out.

There was a continuation of the fight in a house on the other bank and two men were shot, but Harriet got across in time to win the battle and the slave escaped.

An Interesting War Record.

When the war came Harriet, at the request of Gov. Andrew of Massachusetts, gave her services as a spy. Of her war record only fragments are known, but in the book by Mrs. Sarah H. Bradford called "Harriet, the Moses of Her People," it is related that she was often under fire of both armies and that "she led our forces through jungle and swamp, guided by an unseen hand."

She had the confidence of the frightened Southern Negroes, who at first feared the Yankees more perhaps than their own masters, and she was able to gather information of the utmost importance to the Union Generals. Her work was not on the battlefield alone, however, for when the Union soldiers were dying by the hundred at Fernandina from dysentery Harriet was sent from Hilton Head to take charge of the field hospital. She proved herself as tender a nurse as she was a courageous fighter.

Later she was nursing those who were down with smallpox and malignant fevers. She had never had these diseases, but she had no more fear of death in one form than another.

It was only comparatively recently that she received recognition for her services by a pension from Congress. At the end of the war she returned to her home in Auburn, where she had previously brought her aged parents to settle on a piece of land owned by William H. Seward, Lincoln's Secretary of State. It was this home, which became her own through money raised by the sale of Mrs. Bradford's book, that Harriet Tubman turned over to the Zion A. M. E. Church as a home for aged and infirm Negroes. She carried on this work alone for many years, going about Auburn begging money and food for its support.

It was of Harriet that John Brown, introducing her to Wendell Phillips, said:

"Mr. Phillips, I bring you one of the best and bravest persons on the continent—Gen. Tubman, as we call her." And Wendell Phillips writing of the incident to a friend said:

"In my opinion, there are few Captains, perhaps few Colonels, who have done more for the loyal cause since the war began, and few men who did before that time more for the colored race than our fearless and sagacious friend Harriet."

INVESTIGATES HARRIET TUBMAN'S CONDITION

President of State Federation Makes Report and Recommendations

EXECUTIVE BOARD ACTS

Conference Held in Brooklyn Last Week—New York Women to Give Harriet Tubman Financial Aid.

8-3-11

Special to THE NEW YORK AGE.

Buffalo, N. Y., August 2.—Mrs. Mary B. Talbert, president of the Empire State Federation of Women's Clubs, who has been investigating the financial and physical condition of Harriet Tubman of underground railway fame, which investigation was conducted at the instance of the federation, has made her report. Mr. Talbert states that while Harriet Tubman is given financial aid from different sources she should receive a steady income of \$25 monthly.

The federation, acting on Mrs. Talbert's report, will give the noted Negro woman a certain sum each month.

In her report which has been submitted to Mrs. M. J. Stuart, secretary of the Empire State Federation of Women's Clubs, and the members of the Executive Board, Mrs. Talbert writes:

It is with pleasure that I submit to you my report in regard to the condition of Aunt Harriet Tubman. I visited her in Auburn, N. Y., at the Tubman home and found her comfortably situated. Upon careful investigation I found that she needs the care of a nurse. One has been found for whose services \$6 a week is paid. The board of the nurse amounts to \$3 a week, this making an expenditure of \$36 a month.

Still Remains All Mental Faculties.

Aunt Harriet Tubman has a pension fund of \$20 a month; also a pension of \$50 a year. To provide for her wants, however, there is an immediate need of \$25 a month. Aunt Harriet Tubman still retains all of her mental faculties, but she is weak bodily and hence needs the constant care of a watcher. We are accustomed to look upon childhood and old age as something akin, and with that in mind I might suggest that the furnishings of her room be all in white.

Some club might decorate the room for her. There is need of linen for her bed, at least one dozen sheets, a dozen pillow slips, two dozen towels, two pure white wool blankets; then with a steady income of \$25 a month we could

rest assured that Aunt Harriet Tubman would be comfortable during the close of her declining years.

Aunt Harriet is not in her own home. That is situated a few yards from the home where she is living. I would also suggest that the Rev. E. A. W. Brooks, 33 Parker street, act as financial agent and publish in *The Age* monthly or quarterly statements so that the club women may know her needs from month to month.

Sincerely yours for the work,
MARY B. TALBERT,
President of E. S. F.

Executive Board Takes Up Matter.

At an executive conference held last Wednesday at Mrs. M. C. Lawton's, Brooklyn, N. Y., with Mrs. Charlotte Bell, chairman of the Executive Board, presiding, the following plans were made and immediate action begun in the worthy cause.

Every club comprising the Empire State Federation is requested to send to the financial secretary, Miss Elizabeth Mickens, 382 Riverdale avenue, Yonkers, N. Y., every month the small amount they will find stated in a circular letter to them, the same to be placed in treasury to their credit, thence forwarded to Mrs. Talbert, the standing committee to be sent (only the stated amount at stated time) to the financial agent of the Harriet Tubman Home, receiving receipt for the same.

A Harriet Tubman linen shower was also planned to be held Wednesday, August 9, at 173 Willoughby street. Mrs. M. C. Lawton, organizer, other things, he said, What has become of you? Have you forsaken us? We would like to have you at a dinner of old friends about December, as we hear you intend visiting England early next year.

54th Massachusetts Volunteers. Among All persons desiring to send either linen or money to be converted into linen as spoken of in the columns of The Age, and N. Y. secretary's books.

HARRIET TUBMAN NEEDS FEDERATION MONEY

Dr James Edward Mason Investigates and Tells of Findings

Age 2-8-12

DISAGREE OVER DONATION

Some of the Members of Empire State Federation of Women's Clubs Thought Contribution Unnecessary.

There has been a difference of opinion existing among the members of the Empire State Federation of Women's Clubs lately as to the practicability of giving \$25 monthly to Harriet Tubman, who is an inmate of the Tubman Home at Auburn, N. Y. Some of the members favored continuing giving the mon-

ey, while others did not think it necessary. Dr. James Edward Mason, secretary of Livingstone College, Salisbury, N. C., learning of the subject at issue in the federation decided to make a personal investigation of Aunt Harriet's condition and report his findings.

Dr. Mason, who is well known in northern New York, called on Harriet Tubman a few weeks ago. He has informed the Empire State Federation of Women's Clubs that the heroine of slavery days, while being looked after, needs the money sent her by the federation, which is used to meet her expenses, which are large. It is said that some of the members of the Empire State Federation of Women's Clubs were of the opinion that Aunt Harriet received quite a sum from the Government, which was quite ample for her needs. However, it has been learned that the amount she receives as a pension is not more than \$20 monthly.

Dr. Mason's Letter to Federation.
The report of Dr. Mason to the federation follows:

"To the Members of the Empire State Federations of Women's Club:

"When closing a five weeks' series of lectures in Canada the early part of December, I received a communication at Toronto from my old friend, the Rev. Charles A. Smith, chaplain of the Tubman Home, Auburn, N. Y., who is one of the surviving members of the famous 54th Massachusetts Volunteers. Among other things, he said, What has become of you? Have you forsaken us? We would like to have you at a dinner of old friends about December, as we hear you intend visiting England early next year."

"I returned to the states a few days later, en route South. On Thursday evening, December 21st, I arrived at Auburn and was taken in a carriage to the Tubman Home, nearly two miles from the station. The home is finely located on South street about one-half mile from the millionaire row. The property consists of twenty-six acres

and three houses on the south side of the avenue. The brick house now occupied is pleasantly located amid a bower of apple trees about one thousand feet from the street. A large frame house of eleven rooms is being renovated and repaired to meet the increased demands for accommodations. This property (aside from the brick house and seven acres adjoining, constituting the original homestead of Aunt Harriet) represents about \$10,000.

Harriet Tubman's Mind Clear.

"I was cordially greeted by Chaplain Smith, the matron, Mrs. Smith, and Miss Nesbit, the faithful and capable nurse of Aunt Harriet. After a few interchanges of sentiment I was ushered into the sitting room, where Aunt Harriet was resting in an easy rocking-chair. Although considerably emancipated from two years' continued illness, she was much better than I anticipated. For the reader must keep in

mind that Aunt Harriet is approaching the one hundredth mile-stone, after one of the most tireless, eventful and self-sacrificing careers known in history. Her mind was clear, conversational rational, and her hand grasp reminded me of her physical force and vigor thirty years ago. The past rose before me as a dream. I saw her with a large basket on her arm walking three miles to and from town, bearing the necessities of life to those within her dwelling. Over

the protest of colored friends and wealthy white friends also, I saw her pursuing her course of self-denial for years, that she might bring joy to those in despair, and light to those in darkness. I saw her pressing on her way through summer's heat, autumn's blast, winter's cold, and springtime's drizzling rain. I saw her in the homestead, filled for years with thoughtless indigent young women, and the improvident and helpless aged of both sexes. No night was too dark, or sacrifices too great to relieve those under her care. I found, that length of years and varied disappointments had not changed her implicit confidence in an overruling Providence for the betterment and uplift of the race.

When about to conclude our conversation, she said: 'Of course you are going to make me a Christmas present?' To which I gave an affirmative answer. Just before evening prayers she lead in singing an old familiar hymn with a half a dozen inmates assisting. Aunt Harriet years ago was quite a singer and religious enthusiast. As I sat there listening to the touching melody, and watching her in particular, occasionally gleams of the great physical energy and extraordinary spiritual power that characterized her earlier years shown forth.

"I was conducted by the Chaplain and his wife through the home and was favorably impressed with the unusual amount of labor expended in keeping the establishment so clean and attractive, notwithstanding the limited facilities and conveniences. Mrs. Smith and the splendid committee of ladies are deserving of the highest commendation.

Noted Woman's Bedroom Bright and Cheerful.

"Aunt Harriet's bedroom is southwest of the main sitting room and is bright and cheerful. The coloring of the walls gives evidence of good taste. The linen and everything connected therewith were clean and neat, and compared favorably with the white homes for the aged, I have visited, furnished with every modern improvement, and thousands of dollars expended for their maintenance. No one can visit the home and become acquainted with the limited facilities and funds for conducting it, without being impressed with the unusual amount of work demanded and carefully exacted, to keep the apartments wholesome and sanitary. The systematic and economic methods adopted by the local board of control are worthy of the confidence and support of the race. Why should a few women and men be required to make

many unions, ~~unions~~, in promoting enterprise of such racial importance? Harriet Tubman is not simply related to the band of few devoted women who have been loyal amid the shadows as well as summer hours; or the splendid club women of the Empire State Federation: but she belongs to the race. Here deeds of glory and of worth in the past and now her pressing necessities

worn down by the weight of years, should touch a responsive chord in every breast. Miss Nesbit, her nurse, is deserving of the highest praise for her faithfulness, and delightful manner of caring for Aunt Harriet.

"The Empire State Federation of Women's Clubs by contributing \$25 of the \$40 needed monthly, to maintain her, are doing a work of which angels might be justly proud. They are honoring themselves, doing honor to the race and exalting womanhood; in striving to make the closing months of 'the Moses of her people' comfortable. Abiding today in the Institution made possible by her wonderful personality, and in whose name it is to be perpetuated, is the greatest living heroine in America, and one of the greatest of all the centuries. Resting peacefully upon her pillow, her face radiant with hope immortal, as I said good-bye, I saw a noble career closing amid the splendors of a glorious autumnal sunset. Aunt Harriet is worthy of the colored women throughout the country, and the Federation of the Empire State in particular should see that she does not want for anything. Every dollar thus contributed is well spent. As an evidence of my appreciation of your splendid efforts on her behalf please accept my check for \$10.00 handed to the treasurer, Miss Adena C. E. Minott 487 Sixth avenue."

CAPT. CUFFE A COLORED HERO OF THE REVOLUTION
See also
BEFORE 1800 HE PETITIONED MASS. LEGISLATURE TO LET FREE COLORED PEOPLE VOTE AND HAVE SAME RIGHTS AS WHITES LIVED AT WESTPORT, MASS.—WAS NOTED MARINER—
BUILT 7 VESSELS.

(New Bedford Standard, Mar. 24, '12.)

From the Westport society, sailing away on his own vessel to the African coast, the famous Captain Paul Cuffe, whose renown was once greater than the Negro orator Frederick Douglass, bore a certificate to the African state of Sierra Leone, where he founded the Friendly society of Sierra Leone, and was active in the improvement of the Negro colony there. He has been called the "colorful patriot of the Revolution."

Captain Cuffe, who is buried behind the meetinghouse, was the man who, with his brother John Cuffe, petitioned the legislature in 1778 that all free colored persons should be given privileges equal to those possessed by white citizens. He objected to being

taxed as a white man and not allowed to vote as a colored man. The original petition, with a note in his handwriting, is still extant.

Captain Cuffe was the most famous member of this ancient society. He was born on Cuttyhunk in 1759, was the son of a slave and an Indian girl. He was a man of dignified aspect, and, being tall and straight haired and of light complexion, was of attractive and interesting bearing. He learned sufficient of the science of navigation in half a month to command his own vessels, of which he built seven.

He was a sailor from the age of 16, and visited the Gulf of Mexico, the West Indies, the African coast, and other far places. He was made a prisoner in 1776 by the British on the high seas, and held prisoner in New York for three months.

Cuffe joined the Friends' meeting at Acoaxet in 1808. He showed a deep religious interest in the meetings in the old church. He four times received special certificates from this society to far away places twice bearing certificates with him to the coast of Africa. He was once sent with a certificate to Washington.

The Westport patriot was held in high esteem by the leading white men of the old town of Dartmouth. It is said that, on a visit to New Bedford, he was once approached by the landlady and informed he would be served his dinner at a table separate from the white guests of the house. He arose with calmness and dignity, thanked her, and said that he had already accepted the invitation of the Hon. William Rotch to dine with him.

He owned in Westport, a farm of 100 acres of fertile land, and a wharf, where he built his ships. His first boat was built in 1779 in Westport for trading between the ports of old Dartmouth and Connecticut. A few years later, he was so successful, he was enabled to build a schooner and voyage to the Straits of Bellisle and Newfoundland. He built the first school house in Westport in 1797 at his own expense and presented it to the town.

On all his voyages, his vessels were manned by blacks. In the latter years of his life, he became interested in the Negro Settlement at Sierra Leone. In 1811, on his brig the *Traveler*, manned by Negroes, he visited that colony and remained there two months studying the condition of the colony and forming the Society of Sierra Leone to promote its interests. He died full of wealth and honor in 1817.

It is of this frugal, industrious and upright member which the Society of Friends at Westport still boasts—a man of whom his race is justly proud and whose life may well long be an example to them and to white men alike.

There are still living a number of his descendants. Among the few that reside in Cambridge, Mass., are Mrs. Sarah L. Gardner, Mrs. Mary L. Miller and Mrs. E. F. Sport.

Historical - 1912

Harriet Tubman

Extraordinary power of statement. Shown in her description of a battle of the civil war.

"And then we saw the lightning, and that was the guns; and then we heard the thunder, & that was the big guns; and then we heard the rain falling, & that was drops of blood falling; & when we came to get in to camp, it was dead men that we escaped." (Read by author)

A. B. Hart Slavery & Abolition 209.

RESEARCH SOCIETY NOTES.

Some Facts Touching Racial Relations Many Years Ago.

The following paragraphs from the unexpurgated copy of William Wells Brown's book, "Clotel," may hold some interest for the curious: "In her younger days Curre had been the house-keeper of a young slaveholder, but of later years had been a laundress or washerwoman and was considered to be a woman of great taste in getting up linen.

"The gentleman for whom she had kept house was Mr. Thomas Jefferson, by whom she had two daughters. Jefferson being called to Washington to fill a government appointment, Curre was left behind and thus took herself to the business of washing, by which means she paid her master, Mr. Graves, and supported herself and two children." The names of these girls were Althesa and Clotel, daughters by a colored woman of a president of the United States.

There is another instance of record where a vice president of the United States, Johnson of Kentucky, who married a colored woman by whom he had two daughters, who were sent to Oberlin college to be educated. There are other instances, but let these suffice for the present.

"Clotel" was published in London in the year 1853. An American edition was published almost simultaneously. The English edition contains 245 pages, the American edition about 156 or 170 pages. The original manuscript of Volney's "Ruins of Empire" was emasculated in similar fashion by supersensitive American critics. The Negro Society For Historical Research in Yonkers, N. Y., possesses original copies of both these works.

and Dutch Guiana. They appeared never to have seen white men before, and while perfectly black, were not of the thick-lipped type. After considerable effort their language was found to be a mixture of several European tongues, Dutch, Portuguese and English predominating.

Learning to converse with them after a fashion, Lieutenant Wymans said his party was able to get much valuable information from them. He was of the opinion that they were descendants of slaves who had escaped from the coast, doubtless, many generations ago, and formed a settlement far in the interior, where they hoped to be free from pursuit and capture.

Plenty of Gold There.

Gold was found to abound in the country, but cataracts and other natural features of the sort that would prove serious obstacles to the opening up of the land also were found in great numbers and of formidable character. Lieutenant Wymans, who was sent out by the government of Holland to explore the country, said he believed these natural disadvantages from the standpoint of the settler would guarantee the undisputed possession of the land, in spite of the gold in it, to the strange negro tribe probably for several centuries more.

Lieutenant Wymans said that the expedition had been planned by the Dutch government with the object of obtaining a better knowledge of its South American possessions. He had made a map of all the region traversed by his party, two of the members of which returned with him. Several others will come here shortly on their way back to Holland.

Just North of Brazil.

Dutch Guiana, also known as Surinam or Surinamo, on the north coast of South America, is between French and British Guiana and is bounded on the south by Brazil across the Humac mountains. The area of the country is about 46,000 square miles.

A range of swamps and banks and sand hills borders Dutch Guiana on the coast. Behind this screen are the plantations along the banks of the Surinam river. The interior is settled and consists of moist plains and dense forests intersected by rivers. The principal productions of the country are sugar, cocoa, bananas, coffee, rice and maize, and there are factories turning out rum and molasses. Gold washings have been discovered in considerable quantities and a few crushing plants are operated. The population exclusive of these jungle dwellers, was about 70,000 in 1901.

EGERO TRIBE SEEN IN DUTCH GUIANA

NAVAL OFFICER RETURNS FROM
EXPLORING EXPEDITION.

RICHES LOCKED UP IN WILDS

NEW YORK, December 2.—A remarkable tribe of negroes, with a language of their own, was found by Lieut. R. H. Wymans, of the Dutch navy, who has arrived here from an expedition into hitherto unexplored parts of Dutch Guiana, in South America.

The negroes were encountered after the explorers had proceeded a hundred miles up the Surinam river and then cut across country to the boundary between British

Old Cemetery Savannah, Ga.

"This tablet is erected to record the demise of Rev. HENRY CUNNINGHAM, Founder
and subsequent pastor of the 2d African Church for 30 years, who yielded his spirit to its
Master the 29 of March 1942, aged 83 years."

(Followed by an inscription to the memory of Mrs. Cunningham.)

"This vault is erected by the 2d African Church, as a token of respect."
Owned, The Colored Kingdom, Vol. I, p 225-26
London 1862

The Right Reverend James Thweatt Holly, First Protestant Episcopal Bishop
Hayti; born 1829; Ordained Priest 1850; Consecrated Bishop 1874, in Grace Church,
New York; Died March 22, 1911.

Death of Mr. R. F. Thweatt
Messenger 8-2-10

The vacancy caused by the death of Mr. R. F. Thweatt, in the home church, Sunday school, Christian Endeavor and Zion Hill community can never be filled. He was a father to the people of the community, his words of encouragement and advice being heard at all times.

Father Thweatt, with Elder Darry, was the first, after slavery, to withdraw from the white methodist church in the town of Tuskegee. At this time the A. M. E. Zion Church was established on Zion Hill. Mr. Thweatt was the first to purchase a home in Zion Hill community. He laid the foundation of the A. M. E. Zion Church of Zion Hill community and filled every office in the church creditably from Sunday school superintendent to the leader of Class No. One. At his death, he was still leader of Class No. One.

As a carpenter, Mr. Thweatt was one of the best in Tuskegee. His carpentry work can be seen all around us. His good works will ever live.

Zion lost in Mr. Thweatt, one of its most faithful members; a man of sound judgment and a conscientious citizen. Father Thweatt's life is worthy of emulation by old and young.

TO HONOR CRANDALL.

Special to THE NEW YORK AGE 8-17-11

Canterbury, Conn., August 15.—The state of Connecticut will erect a monument here to Prudence Crandall, who preceding the Civil War, founded a school for Negro children and was a leader in aiding slaves to secure their freedom by the underground route. Her home for ten years was one of the stopping places on the "underground" route to Canada.

ANTI-SLAVERY WOMAN DIES.

Mrs. Watson, a Respected Citizen of Syracuse, Passes Away — Sanford Elected Captain.
New York Age 1-19-11

Regular Correspondence of THE AGE.

Syracuse, N. Y., Jan. 17.—Mrs. Susan L. Watson who played a leading role in the now memorable "Jerry Rescue," which occurred in this city on October 21, 1851, died on Wednesday morning at her home, 719 East Washington street, at the age of 79 years.

Mrs. Watson was but a young girl about 20 years old on the day that the slave, Jerry, was rescued from jail. From the jail he was taken to the home of her mother on Irving avenue and Mrs. Watson with flat irons, broke the shackles that bound Jerry's feet. He afterwards being taken by means of the famous "undergone railroad" into Canada. She was a life-long member and supporter of the A. M. E. Zion Church and her counsel and assistance tiding that church on many a difficulty. For years a teacher of the women's Bible class there, she probably had a better knowledge and understanding of the Holy Scriptures than any other woman of our race here.

Several months ago she suffered from a stroke of paralysis, since which time she had only a partial use of her limbs, and eventually this was the cause of her death. She is survived by no immediate relatives, but leaves one niece, Mrs. Jenny Smith and a large number of friends of both races to mourn her death. While retaining her love and interest in the A. M. E. Zion Church to the hour of her death, because of difficulties with the present administration of that church, it was upon her expressed request that the funeral services were held at the Bethany Baptist Church; her wishes being carried out in this respect, the funeral services were conducted by the Rev. James L. Pinn, pastor of the church, assisted by the Rev. Charles Smith and the Rev. E. V. A. Brooks, pastor of the A. M. E. Zion Church at Auburn, N. Y.

ONORED.

THE NEW YORK AGE 8-17-11

New Orleans, August 15.—President Arthur Barclay, of Liberia, has conferred upon the Hon. Emmett J. Scott, of Tuskegee Institute, Ala., and Dr. George Sale, of Atlanta, Ga., the order of Knight Commander of African Redemption, and has authorized Bishop I. B. Scott, who is now in this city, to represent him in making the formal presentation. This will be done as soon as the bishop receives the jewels; the certificates have already been received.

his memory.

Very few of those who composed his early flock are now living. The only ones known to this correspondent being father George Duffie and brother Willis Hines two old veterans of the cross who are now bordering on four score years. Dr. Thomas with few exceptions has been Presiding Elder for nearly 40 years. He has served every district in the State, and at the time of his death was Presiding Elder of the Florence District. He was a christian minister and a gentleman of the old school, possessing all of the sweet and soft qualities that belong to the "man of God." As a husband, he was devoted and faithful, as a father, he was ever loving and affectionate, as a friend, he was true and sincere, as a neighbor, he complied with the divine command. And in the language of the Psalmist, "Mark the perfect man and behold the upright for the end of that man is peace." Peace to his ashes.

C S Edmonston,
Summerville, S. C.

TRIBUTE TO MRS. HARPER.

First Unitarian Church of Philadelphia Extols Her Fine Character—Concert Company Gives Excellent Concert War Amendments Debated.
3-23-11

Regular Correspondence of THE AGE.

Philadelphia, March 22.—Miss Mabel M. Rorer, on behalf of the First Unitarian Church of this city, pays the following tribute to the late Mrs. Frances E. W. Harper, the poet:

"The recent death of the noted authoress and lecturer, Mrs. Frances E. W. Harper, removes from the First Unitarian Church of Philadelphia one of its oldest and most faithful members and brings to a close a life of self-sacrifice and public usefulness covering a period of more than seventy years. From the days of early womanhood her gifted pen and persuasive voice have been ceaselessly devoted to the moral and spiritual advancement of her race, for whether directed toward the abolition of slavery's insidious evils or zealous in the advocacy of the peace movement, or laboring for the abatement of intemperance, her consecrated espousal of every cause for human betterment made her the leader and inspirer of thousands of men and women who came within the ever-widening circle of her influence.

"The reforms of her day attracted many generous and noble spirits, but for high enthusiasm, exalted purpose and unconquerable hope Mrs. Harper was easily among the first. Her radiant personality, so quiet, yet so strong, interpenetrating alike her greatest duties and her humblest tasks with something so noble, sweet and good made her life a glorious service and her memory a benediction."

NEGRO VETERAN DEAD.

Special to THE NEW YORK AGE 8-18-11

BOSTON, Mass., April 17.—The funeral of Capt. Charles L. Mitchell, a veteran of the Civil War, and one of the first Negroes to be elected to the Massachusetts House of Representatives, who died at his home, 24 Sherman street,

dry, was held Tuesday. The Rev. Powhattan Bagnall officiated, assisted by the Rev. L. N. Vincent. The interment was at Dover, N. H.

Capt. Mitchell was born in Hartford, Vt., in 1829. July 1, 1863, he enlisted as a private in the 55th Infantry, one of the two Massachusetts colored regiments, and by the next June had become a sergeant. In the battle of Honey Hill, S. C., he was wounded in the foot by a cannon ball. For bravery at that time he received a second lieutenantcy.

Returning to Boston, he received an appointment in the Boston Custom House, from which service he did not retire until October, 1909, old age making it necessary. In 1866 he was elected to the Legislature from Ward 6, Boston.

At the outbreak of the Spanish War he devoted his energies to raising men and money for Co. L, 6th Regiment, MVM, and rendered service in aiding in the care of the soldiers going to the front and returning.

He was a member of Benjamin Stone Jr. Post, G. A. R., of Dorchester. He was married to Miss Nellie Brown of Dover, N. H., sister of Edward Everett Brown, a lawyer of this city, and her known as a musician.

ORIGIN OF BLACK MARIA

By Arresting Sailors Colonial Negress Made Her Name Famous.
Age 10-24-12

A terror to evildoers was the real original Black Maria, and quite as useful in helping to keep the peace as the black Maria of to-day. Black Maria lived in Boston and in Colonial times. She was a gigantic Negress, named Maria Lee, and she was mistress of a sailors' boarding house down near the wharves.

Sailors came to her from all over the world. They were often a wild, rough set, but they never gave Maria any trouble, for her huge size was well balanced by her prodigious strength. It is told that she once brought three drunken sailors at once to the lockup when they had grown too obstreperous to be kept longer in the house.

The fame of Maria's strength grew, so that she became of great assistance to the authorities, for when men got to be violent or quarrelsome Black Maria was sent for and soon reduced the unruly to obedience. In time her reputation spread all over Boston, and the lawless element grew so afraid of her that often the threat of sending for Black Maria was enough to quell the worst cases of insubordination.

Few people know of Black Maria Lee as the boarding house keeper of Colonial days, but she handed her name down as a menace to the vicious of future generations, in the modern jail wagon. To "send for the black maria" is as much of a threat now as it was in Maria Lee's times.—New York Sun.

In the beautiful city of Buenos Aires is perhaps the only statue in the world erected by white men to a Negro. This is statue of Falucho, a Negro soldier, who refused to haul down the Argentine flag at the bidding of the Spanish soldiery, during the first Argentine revolution, and was shot down by the Spanish.

Historical - 1913

Stepping Stones of Alabama History

MRS. TOWNES RANDOLPH LEIGH,
State Historian, Ala. Div., U. D. C.

It may, to the casual observer, seem strange for Alabama history to begin with the discovery of the western continent; but when we realize that it was the second Columbus expedition in 1493, came Ponce de Leon, the first white man to set foot upon Alabama soil, that to him is due the honor of discovering that portion of North America, so long the "Spanish Claim," of which Alabama was a part, then and not until then are we able to appreciate the ancient and glorious history of the State of Alabama, which became not only the heart of the Southern Confederacy, which was the bravest and most brilliant of all white civilizations, but was also the wholesome core of the greatest Indian Confederacy in America.

Setting sail from Cadiz, in the year A. D. 1493, with "the Pathfinder of the seas" upon his second voyage, was a son of one of the reigning houses of Spain, Ponce de Leon, a man who had been proven to be a brave and brilliant soldier during the Granada wars, for which service he had the privilege of claiming some reward from the King and Queen of Castile and Aragon, Isabella and Ferdinand. De Leon had not been in a hurry to claim this gift; indeed not until he was well on his way as a member of the Columbus expedition did De Leon bethink himself of the promised reward. Columbus, on this voyage, followed the route taken upon his first exploration, revisiting many places of interest, to the delight of his adventurous companions who were delighted with the climate; pleased with the abundant yield of the earth; hypnotized by the wonderful tales of the natives, therefore De Leon purposed in his heart to soon become a possessor of some portions of this "fairy land." After his return to Spain, at once he asked his sovereigns for his "war pension," which demand was graciously met. When specifically asked to name the nature of the reward, De Leon urged patents, together with the governorship of some of the new Spanish claims in the western world. Ovando, the prime minister of Spain in power if not in name, granted to De Leon the island of Hispaniola, (Hayti). De Leon did not like the selection, and appealed personally to the King and Queen, asking for the richer island of Porto Rico. The exchange was made, but upon reaching that island, the governor found trouble awaiting him. The brother of Columbus, the acting proprietary, so warmly contested the patents of De Leon that the Spanish rulers were forced to remember their agreement with Columbus. They therefore recalled the appointment, but gave to the soldier, De Leon, the governorship of Cuba "together with all lands to the west."

With a fleet of three ships De Leon set sail from a paradise lost, to a paradise found, though remaining but for a few months at Cuba, before undertaking a journey "into the west," for the Cubans had intoxicated him into miraged dreams through tales of the wealth to be found just over the sea, where also were springs which would turn an old "man young."

On March 25th, 1513, not quite seven years after his initiation into those waters by Columbus, De Leon floated from the shores of his little island kingdom to forty-eight hours later catch a glimpse of a low sandy beach, flooded with dazzling glory. Upon landing the grizzled old warrior found a wealth of flowers and fruit, and felt justified in calling this new land after that blessed Easter day of vision, Pascua Florida.

The De Leon party landed some few miles above where strangers now see the quaint old port of magical St. Augustine. De Leon's party explored the east coast many miles, growing more and more charmed each league covered. Securing an Indian guide, the party journeyed farther inland, amidst dense forests through the land of the warlike Seminoles to a border strip of Alabama, now Baldwin county. Here the Seminole guide left them, and a Creek scout took the trail carrying the party to the "medicine man's waters" of their nation. Healing Springs in Washington, and Baden in Choctaw county. And though the grizzled old warrior dipped deep into the charmed pools, searched for gold and pearls in Clarke county, he remained but a disappointed old man, who sadly turned back on the Indian trail to the Atlantic coast for the return trip to the "Pearl of the Antilles." And thus came and went the first white man owner of Alabama lands, whose claims are only found in the antequarian books of Spain.

In 1527 "the one-eyed Navarez" was made governor of Cuba. His expedition to the "land west," sailed around the Florida Keys to land near the present site on the west coast of Florida, which has become since 1898 Cuba's American Haven, Tampa. Navarez explored the west coast; crossed the beautiful streamlet, or riverlet, "The Sewanee," and sailed the Naples Bay of America, Pensacola. By boat the explorers skirted the sandy beach of Alabama, plying in and out of the miniature bays along the shore of Baldwin and Mobile counties, finally anchoring in Mobile harbor. While some of the Navarez explored the inlets of Mobile river, a few of the more daring sailed up the river highway of our State to that point which later became Mobile, for the Navarez expedition needed "fresh water." We of the South, especially upon the low coast lines, know how quickly and secretly chills and fever slip up upon the sojourner, that unless recognized early and treated scientifically malarial fever is one of the most tenacious and deadly ills which escaped from Pandora's box. Five of the Navarez men succumbed to this fever, the rest unable to care for the sick, and frightened, abandoned them at Mobile and returned to the coast. Four of the abandoned adventurers died; the remaining one of the five, a son of a noble Seville family, pulled through, and for twenty-six years lived with the Southern Indians of the Creek nation. Twenty-three years he lived among the Mobilians, cousins of the Alibamu's; three years he was slave and interpreter for the Indian Cleopatra, who ruled the Indians of Eastern Georgia. In 1539 he was found by the De Soto expedition at Cutiachiqui, "Silver Bluff," now the home of the Hounds of South Carolina. Jean Ortiz was therefore the first white resident of the United States, and the first white citizen of Alabama.

In 1539 America was visited by the De Soto expedition. The leader of this expedition had long served, in fact had pursued a thorough post-graduate course under the daring and savage genius of Pizarro, who had given De Soto the degree, "Master of brutal warfare," while in Peru. De Soto in 1540 made through Alabama, the most infamous and dastardly march of all modern history. Alabama suffered then such a plague of horrors that fate exempted her from a repetition of like atrocities, when Sherman the modern De Soto, demonstrated fully, in his march to the sea, that "war could be hell."

De Soto's troopers suffered death in their ranks not alone from battles, but illness. Among the sick which he, like Navarez abandoned, was a negro slave, left near Echuchate in the country of the Alibamu's. Echuchate, or Red Bluffs, is now incorporated in the city limits of Montgomery, and lies between the city and the Woman's College. The negro seemed left to die between the deep blue sea and the devil. But the American "devils" were kinder to him

than were the Spanish grandees. They not only nursed him, but cared for him. After he was well and strong he was content to live among the Indians to serve them, which he did faithfully. He became one of them, marrying a slave Indian. Thus the first negro slave in America was by chance placed upon the soil of the Cradle of the Confederacy, and as the years multiplied his children's children likewise multiplied and continued to dwell among the Creek Indians. De Soto also left another legacy with the Alabama Indians—hogs—the first in America. While Chicago now controls that "hog industry" of the Union, I wonder what those human porkers would be doing had not Alabama proven a nourishing haven for the Spaniards cast off swine.

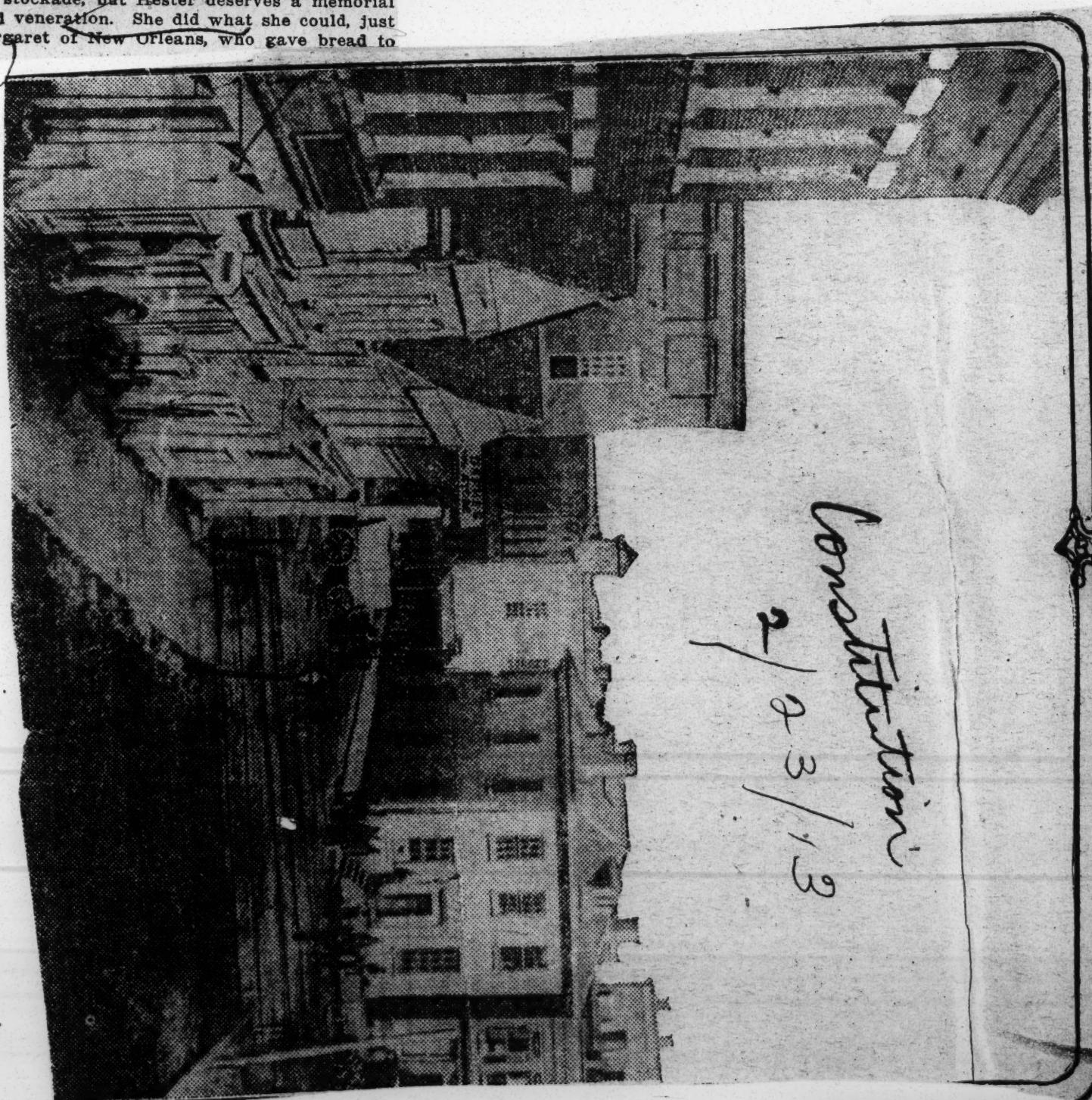
Just after the revolutionary war, and prior to 1812, the Creek nation had as its chief a Scotch-English Indian named Alexander McGillivray, the American Talyrand and Richelieu. This Mico had several homes, his favorite residence being near Wetumpka, which was the home of his sister, the mother of Red Eagle, William Weatherford. McGillivray had as a slave, Paro, a descendant of the negro De Soto abandoned. This slave could speak the English as well as Indian language and often acted as interpreter for his master and the tribes. It must be remembered that McGillivray was taken by his father when a mere boy to be educated at Charleston, and therefore not familiar with all the tongues spoken in the Creek Confederacy.

While the Mico was east upon Indian affairs, there reached Wetumpka a band of immigrants. They had come from New England, with the intention of trying "squatter sovereignty" in Mississippi. Unfortunately for them, they reached the territory but in time to witness the dreadful Natchez uprising. Escaping death and the savages, the immigrants determined to abandon all thoughts of locating south, desiring only to reach friendly soil again. This party fell into the hands of a warring band of Creeks, who for some untold reason, carried them to Wetumpka, to the Mico, for trial. Being absent, and the Creeks unfriendly to all Americans, the lives of the party were demanded by the tribe. "Long Knives! No good." The war dance began; suddenly Paro appeared; satisfying the Indians, he sent the little band on into Georgia. Among these immigrants was a family by the name of Dwight, that same family which has always shed the lustre of their name and achievements over Yale. This family after reaching their old home, never again shook from off their feet the frugal sandy soil of New England. The call to be planters was not as strong as the more congenial one of being educators. Indeed if there be any truth in the current feeling "that never would Yale have developed into a University had it not had the splendid brain and executive leadership of her two presidents Dwights," called by the Eli boys, the first and second epistles of Timothy, then must the United States and higher education accept Yale University from the hands of an Alabama slave, for Paro saved the Dwight family from extermination.

Alexander McGillivray occupies an unique place in American history, for not only was he the dominant force of the Indians during our second war with England, but he was also the power which influenced President Washington and his cabinet in all policies regarding Spanish Florida.

McGillivray's mother was Sehoy Marchand, the daughter of Captain Marchand, the martyred commander of Fort Toulouse, who married Sehoy, the royal princess of the tribe of Wind, which was the most aristocratic and powerful family of the confederacy. During the revolutionary war McGillivray—his father being a loyalist—sided with the English, and the whole Creek nation became British allies who constantly harassed the Georgians. McGillivray received the commission and pay of a Brit-

ATLANTA THREE YEARS BEFORE CIVIL WAR SLAVE MARKET AND OTHER HISTORIC SPOTS



Constitution
2 / 23 / 13

colonel from that country. Although he ~~had~~ serve especial testimonials of Alabama's appreciation the brains he did not have the inclination to per-~~son~~ of their loyalty to the white man. I trust soon to sonally lead his Indians in their border warfare, so find that Alabama D. A. R.'s will remember McGil-

turned over to his brother-in-law, Le Clerc Milfort; Livray; the Daughters of 1812 Pushmataha; and the

a Frenchman of noble birth, the leadership of the U. D. C.'s the Chickasha's and Choctaws who re-

brates. For twenty years Milfort remained with the mained true to the cause of the confederacy, and the

Creeks, leading them in their battles against the splendid Christian Negro of the days before 1865,

colony of Georgia. Upon Milfort's return to France he loyal slave to, and friend of, the white man of

Napoleon made him a brigadier general. When Napoleon made him a brigadier general. When

Spain again controlled Mobile and Pensacola, McGillivray became an ally of that country and served

the Spanish interests against both England and he

colonies. While the Mico still continued to hold his

English commission and receive his English pay from

the crown, he accepted the rank of a Spanish colonel

and Spanish pay of \$3,500 a year. Not satisfied with

robbing Peter to pay Paul, the Mico capped all military financing climaxes by accepting from Washington and Congress, the commission of an American brigadier general in the revolutionary army, with the pay of \$1,200 per year. Never has there been a more remarkable statesman, a man who served at the same time, the Indians, the colonies, England and Spain. It is the only time in the world's history when the same man at one time belonged to the armies of four countries, holding a commission in each, and drawing from each regular pay. McGillivray had all the treachery and diplomacy of Talleyrand, all the wonderful ability and statesmanship and magnetism of Richelieu. His imperfections and faults were but the imperfections and faults of his age. He should be judged by his condition, birth and period; therefore Alabama should remember and appreciate her only revolutionary brigadier general.

Between Montgomery and Wetumpka during the days of the revolution, lived Charles Weatherford, who owned and managed the only professional race during early days in America. Thus it would seem that Alabama antedates in that sport which has made the blue grass fields of Kentucky famous. It was here in this same locality, just below Montgomery to the west, nearer Selma, that the parents of Tecumseh were born and reared, married and lived, moving to Ohio just in time to prevent Alabama being the birthplace of that ferocious Shawnee chief.

It was the Creek confederacy which gave to the world in 1724, the Humane Society. Today these societies flourish everywhere, save in the State wherein they originated. It was also Governor Bienville of the French country in America with its capital in our State of Alabama, who promulgated in his "Black Code" the law forbidding the church or state to perform or sanction the marriage between blacks and whites.

The first bill for a public school in Alabama was recorded in 1827; while that for a primary school appeared in 1828. The act passed for a public school system for our State, occurred in 1829. However, the first free school in the State was opened in the spring of 1833 at Leighton. The Rev. William Leigh, a Virginian, who had moved to Alabama, employed at his own expense a New England "school marm," built the school and opened it for ten months yearly, to any white person desiring to attend. The school continued for about nine years. He is the second known Alabama philanthropist. The first was General Ferdinand Leigh Claiborne, a nephew of the Reverend William, who in the war of 1812 was so closely identified with the protection of Alabama. At his own expense he equipped and maintained 200 Mississippi soldiers who came to the early settlers' defense against the Indians. Our nation did not seem to have then the funds or desire—any more than it has at the present time—to defend her southern possessions. Claiborne came early to the rescue, to soon be followed by Andrew Jackson and Coffee.

The negro and Indian have always played a strong role in the history of our State. Some of them de-

In the war of 1812, there came to Fort Mimms, a young man, who had been sent to report as to the strength and condition of that garrison. This young fellow was Isaac Davis, a brother of our beloved President, Jefferson Davis. He witnessed the massacre at Fort Mimms and was one of the few to escape. At the same time, two men and a negro woman, a slave called Hester, were sent by the besieged garrison to run the gauntlet and carry the news of the Indian attack to Fort Stoddard and General Claiborne. Hester was severely wounded, but was the only one to reach the army post. The news reached General Claiborne too late for him to get aid to the stockade, but Hester deserves a memorial of love and veneration. She did what she could, just as did Margaret of New Orleans, who gave bread to the needy.

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MONUMENT TO CAPT. CUFFEE DEDICATED

Large Attendance at Exercises at Central Village—Principal Address Delivered by Miss Elizabeth C. Carter of This City.

In the peaceful grounds of the Friends' meeting house at Central Village, Westport, yesterday, honor was rendered to the memory of Captain Paul Cuffee, a Negro shipmaster who was a resident of Westport during Revolutionary days, and who devoted many years of his life to uplifting the condition of the people of his own race.

The occasion of yesterday's tribute was the dedication of a monument to Captain Cuffee, given by a great-grandson, Horatio P. Howard of New York. The stone, which is of Westerly granite, and simple in design, stands about 5 feet in height, and is located near the southwest corner of the grounds. Upon its front is the inscription: "In Memory of Captain Paul Cuffee. Patriot, Navigator, Educator, Philanthropist, Friend. A Noble Character." The opposite side bears the words, "Erected by a Great-Grandson. A. D. 1913." The front also bears the dates of Captain Cuffee's birth and death—1754-1817.

The exercises were in charge of Tom A. Sykes, minister of the Westport Society of Friends, and the principal address of the afternoon was by Miss Elizabeth C. Carter of this city, who read an interesting paper descriptive of Captain Cuffee's career.

About 200 people were in attendance, a number coming from this city, by motor barge and other conveyances; though the majority were Westport and Dartmouth people. Among the descendants of Captain Cuffee present were Charles Wainer, Mary L. W. Miller, Clara R. Miller, Rhoda Henry, Charles Tallman, Moses Wainer, Alixina Duarte, Helen Hazard, Edith West, Flossie West Williams, Gertrude West Ames, Carlton West, Alfred Wainer, Rosa Rashur, Laura Swan, Lucy Wainer, Mrs. David Wainer, Mrs. Emma P. Turner, Dr. Juan F. B. Drummond, William Jones, Mrs. Celia Gordon and Lysander Nickerson.

The exercises began at 3 o'clock when a flower brigade of school children, assembled in front of the monument and then headed by Mr. How-

ent, dedicated. And so, though he failed to reach the allotted three-score and ten years of man, he fulfilled a long time, and in many parts of the world left behind him a beneficent and enduring influence.

"As one thinks of the life of Paul Cuffee one sees that there was nothing which the world would call remarkable about him. He was quite ordinary. He had no unique position given to him, no commanding gifts, no wealth as the world counts riches, no particular or special learning. But he grew because he wanted to grow, and intended to grow. The two forces developed together, the service and the thinking. Slowly an ambition formed in his mind which was stimulated by the spirit of Christ in true Quaker simplicity. His faith in God was the secret of his greatness, thought dead he lives!

"We must not allow the lesson and meaning of his life to be lost upon us. It is comprised in one word, dedication. How rich will be the reward of his life, if, springing out of it, there is for us all a new and fuller consecration, a truer dedication to the highest. We cannot all be leaders. But we can all find abundant opportunity for the dedicated life."

Miss Carter was the final speaker of the afternoon. "We are met today," said the speaker, "to dedicate this monument to Captain Paul Cuffee, whose blood has come down through the century, and is represented here today by a number of descendants, as well as his great-grandson, Horatio P. Howard, who is presenting this monument as his personal gift, to be dedicated to the memory of Captain Paul Cuffee. Mr. Howard is a direct descendant of Captain Paul Cuffee, through his daughter Ruth, who married Alexander Howard, whose son Shadrach was the donor's father.

"I know of no words more fitting for opening my address than part of the words of the immortal Abraham Lincoln's address at Gettysburg. I said, 'We are met to dedicate this monument to Captain Paul Cuffee.' Is it altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate, we cannot hallow this ground. The world will little note, nor longer remember, what we say here; but it can never forget what he did here. It is for us, the living, rather, to be dedicated here to the unfinished work. It is rather for us to be here dedicated to the great task remaining before us, that we here highly resolve that the dead shall not have died in vain, that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people and for the people shall not perish from the earth.

"Draw near, dear friends, but let it be with respectful steps. That grave is peculiarly consecrated to sorrow. Over it Europe and America mourn; and Africa, unhappy, bereaved Africa, pours a deluge of tears.

"Were I requested to delineate a character of distinguished greatness, I would not seek as my original one whose blood has been ennobled by a through long line of ancestry, who has had all of the advantages of fortune, education, wealth and friends to push him forward; but for one who, from a state of poverty, ignorance and obscurity, through a host of difficulties, elevates himself to wealth, influence, respectability and honor;

and being thus elevated, conducts himself with meekness and moderation, and devotes his time and talents to pious and benevolent purposes. Such was Paul Cuffee, son of a poor African."

Miss Carter then gave a graphic sketch of Captain Cuffee's career, from his birth on Cuttyhunk Island in 1759. His aptitude for learning was shown by the fact that he not only mastered the elements of reading, writing and arithmetic; but, with the assistance of a friend, he acquired in two weeks sufficient knowledge of navigation to enable him to command a vessel in subsequent voyages to Atlantic and foreign ports.

At 25, he became master of a small vessel, and soon after married an Indian woman, a descendant of the same tribe to which his mother belonged. Later, he hired a small house on the Westport river, and removed his family from Cuttyhunk. He soon pro-

vided them over in his brig Traveller, and after a voyage of 55 days from Boston landed safely at Sierra Leone. The entire expense of 31 emigrants fell upon him, which amounted to the sum of \$4000.

"Upon his return from Sierra Leone via England, having on board a large and varied cargo of merchandise, much of which was supposed to be contraband goods, on nearing the mouth of Buzzard's bay the brig was hailed and boarded by an officer of Newport, R. I., and after an examination of his manifest was taken into Newport. Captain Cuffee was not the man to be satisfied with any decision of the customs official at Newport, and immediately repaired to Washington, D. C., previously stopping in Philadelphia and obtaining letters of recommendation. He then presented himself to President Madison, without counsel, stating his grievances, as he was fully competent to do. His fine appearance combined with his eloquent appeal and sound reasoning in the presence of the great men of the country then in office at the national capital, gained an order to the collector at Newport, R. I., directing him to detain the brig Traveller no longer, but to restore her, with her cargo, to the owner. Included in this cargo were 160 head of Merino sheep, said to be the second importation of such into the United States.

"Captain Cuffee was arranging for a third voyage to Sierra Leone when he was taken ill. He died on the 7th day of September, 1817, leaving two sons, four daughters, and two grandchildren by a deceased daughter, also a valuable estate.

"The executors of his will, which was made April 18, 1817, were Wilton Rotch, Jr., and Daniel Wing, both of New Bedford and representative

of all, white and colored, and all the neighborhood availed themselves of the opportunity to attend.

"In 1808," continued Miss Carter, "He joined the Friends' meeting at Central Village, and showed a deep religious feeling in the meetings held in the old meeting-house.

"In four instances he received special certificates from this society to far away places, twice bearing certificates to Africa. He occasionally appeared in the ministry.

"In 1810 finding his property sufficient to warrant the undertaking he embarked in his brig Traveller, manned entirely by Negroes, and sailed to the land of his forefathers—Africa. While in Sierra Leone he was treated with great kindness by the governor, and the principal residents and proposed a number of improvements.

"From Sierra Leone he sailed to England and visited the offices of the British Colonization Society, where he met with much attention. The British Colonization Society agreed to defray the expenses of seven immigrants at a beginning and provide them with land and farming implements upon arrival.

"Captain Cuffee returned home and made preparations to take a number of freemen to Africa, but the war with England broke out in 1812 and he was obliged to cease activities along that line.

"Upon the cessation of hostilities in 1815 Captain Cuffee induced 38

freemen in all, to emigrate. He carried them over in his brig Traveller, and after a voyage of 55 days from Boston landed safely at Sierra Leone. The entire expense of 31 emigrants fell upon him, which amounted to the sum of \$4000.

"Let us emulate the example of this noble man; as Oliver Wendell Holmes said of Toussaint L'Overture, we can say of Captain Paul Cuffee, 'Fifty years from now when truth gets a hearing the muse of history will put Phocion for the Greek, Brutus for the Roman, Hamden for England, La-

Fayette for France, choose Washington as the bright consummate flower of our earlier civilization; then dipping her pen in the sunlight will write in the clear blue, the name of Paul Cuffee—the selfmade man, patriot, navigator, educator, philanthropist, friend—a noble character."

The meeting concluded with prayer by Mr. Sykes, and the singing of "Blest Be the Tie That Binds."

X During the afternoon, Mr. Howard exhibited to those in attendance the old compass which belonged to Captain Cuffee, and which he had with him on his last voyages. Pamphlets containing a sketch of Captain Cuffee's life, presented by Mr. Howard, were distributed to the company. X

BOSTON, HOME OF ABOLITION

ADDRESS OF MR. WILLIAM D. BRIGHAM, OF BOSTON, TO DELEGATES OF NATIONAL INDEPENDENT POLITICAL LEAGUE.

"possible," Phillips Brooks said, "do not pray for tasks equal to your powers; pray for powers equal to your tasks."

Founders of Abolition Movement—Garrison.

"May I say a few words about five or six of the founders of the Abolition Movement? William Lloyd Garrison had the power of vision as he looked down through the coming years and had a noble and heroic ideal in life. For years he published 'The Liberator' here in Boston and when a committee came from the South to see how dangerous a paper it was, they returned with the report that 'it was of no influence,' for they found 'no one in the newspaper office but Garrison and a little nigger boy.' That little boy is now living, over eighty years of age, and I have talked with him. On a summer morning in the year, I think, 1832, William Lloyd Garrison and about thirty others met in the vestry of the old Baptist church, still standing, in Smith's Court off Joy street here in Boston, and founded the Abolition Society. He said when the organization had been completed, 'We have this day started a movement which will result, by the help of God, in the abolition of slavery in this country.'

His beautiful bronze statue adorns and gives lustre to Commonwealth avenue.

Phillips, Sumner, Andrew.

"Then came along Wendell Phillips, of noble memory and courageous life, of aristocratic birth and breeding. He was the son of the first mayor of Boston, a graduate of Harvard University, a member of the Phi Beta Kappa Society and possessed in himself everything that this world holds dear,—of lineage, of wealth, of beauty, of ability, of courage,—and yet all these were sacrificed on the altar of freedom. The story of his noble life is too long for any further account at this time. A motto which once wrote in my autograph album is a good one for us today, 'Peace if possible, justice at any rate.' Early in life he said, 'I love inexpressibly these streets of Boston over which my mother held up so tenderly my baby feet and if God grants me time enough I will make them too pure for the footsteps of a slave.'

"Then came Charles Sumner, the great Senator of Massachusetts, who was stricken down in the halls of Congress by Preston Brooks of South Carolina. He also has left us a great motto, 'Equality of rights is the first of rights.'

"Then came John A. Andrew, the great war governor of Massachusetts, who equipped and put into the field the first Colored troops in our Civil War and who may be remembered and whose life may be summed up by the words which he has left us, 'I do not know what record of sin may await me in the other world, but this

I do know, that I never was mean with freedom. The statues of its heroes, Faneuil Hall with its memories, he was poor, because he was ignorant or because he was black.'

Sanborn—Still Living.

"Let me mention a fifth, Frank B. Sanborn, living today at Concord, eighty-one years old, straight as an arrow, who stood bareheaded in the War of the Rebellion there were rain two or three weeks ago in 787,000 young men under 18 years of age who enlisted; four officers of the 54th Massachusetts Colored Regiment who were killed were under twenty-one years of age; and one of that regiment who was killed in the Battle of Gettysburg, a lieutenant, was only eighteen years old.

More Prejudice Now Perhaps Due to Feeling of Competition of Colored.

"It is not so well with the colored people today as it was ten years ago. I wonder if it is because of their

order and Mr. Phillips and Mr. Sanborn and others left the temple and were pursued by a mob to the old Baptist Church in Smith court, off Joy street.

"Mr. Sanborn and I visited this church about a year ago and he passed through a long alley-way running to another street, over the same bricks and pavements on which he walked 50 years before, but under quite different circumstances. In this time the colored people of America have grown from 4,000,000 to 10,000,000 and the dream of freedom which came to him has long been a reality. What great contrasts have come to us in the 60 years since Mr. Sanborn was one of the actors in the scene.

"The visions and dreams of Mr. Sanborn's early youth have long since been realized, and no doubt he would say to us tonight in the serene evening of life, before the shadows have begun to gather, the words which he himself loves to quote:

'I will not doubt the love untold
Which not my worth nor want hath
bought;
Which woced me young, and woos
me old,

And to this evening hath me
brought.'

"Time fails us to more than recall Harriet Beecher Stowe, author of 'Uncle Tom's Cabin,' with its mighty influence for freedom; Parker Pillsbury, the Grimke sisters, the poet Whittier, and others who were not so well known but whose work was none the less effective.

Spirit of Freedom.

"WHAT MAKES BOSTON GREAT?

Not its physical characteristics or wealth, high buildings, ships, tunnels, elevated roads, great population; not its intellectual charac-

teristics, its libraries (our Public Library being the second in the world), its Art Museum, its churches, its public buildings, its schools, which cost last year \$5,000,000 and which received last week 107,000 pupils on its open-
ing day; not these things alone make Boston great but the spirit of free-

dom. Webster forsook them, and being then in the zenith of his powers, threw his great influence in favor of slavery and the Fugitive Slave Law and defended the selling of husbands from wives, parents from children, brothers from sisters. If you try to excuse this by saying Webster was the product of the times in which he lived, I would answer that they were the same times which produced the Abolitionists whose names I have just spoken. Webster said of the iniquitous Fugitive Slave Law, one of the most awful evils, put upon human statute books. 'I will support it with all its provisions and to its fullest extent,' which led Wendell Phillips to say of him, 'Villain is not too harsh a name for a man who is ready to return fugitive slaves. Would to God,' continued Mr. Phillips, 'that one night would sweat out all the black from the skins of the slaves and then there would be no difficult about the slavery question!'

"At the time of Webster's death Phillips said: 'His latest and ablest argument was the duty and rightfulness of slave catching. He is mourned in cased houses and in the marts of trade. Fugitive slaves thank God they have one enemy the less. Grant all his merits. The friendless and the wounded cannot help rejoicing at his death.' Webster said that slaves were like any other property and should be returned to their owners.

"I do not see that Webster was entitled to be advised by his good angel any more than others who lived at that time. He had a conscience as well as an intellect. Whittier's poem, 'Ichabod,' written at this time, shows how he was estimated by those who loved freedom. I think our Congressman used an unfortunate phrase when he said, 'How petty all this now seems.' The wrong of Daniel Webster's position was not the personal opposition which he invited nor the fact that his last hours were embittered by the attitude he had taken, but the fact that he defended slavery when he ought to have worked for its

abolishment." I know it is said not that at the Webster Memorial exercises at the dedication of Webster's lead lion, but as this particular lion honored Congressman for twenty years, in an address on Daniel Webster used this language: 'I shall not reopen the controversy which so longer's name and memory drop but if disturbed the country over Daniel Webster's 7th of March speech, but opened by the Congressman's tributes to him and by condoning his position as it has rarely followed any man. Except as it embittered his last hours, how petty it all now seems!' board the ship 'Acorn,' and returned

"I think we cannot agree with the orator when he spoke of Webster's whipped after his arrival at Savannah, kept two months in a cell, then Garrison and Phillips and Sumner sent to a slave pen at Charleston, and Beecher and Whittier and the little group of Abolitionists, scorned. "May 23, 1854, before Judge Lord Anthony Burns was pronounced

the court house on Court street. Friday, June 2, 1854. "I will close with a single quotation. I think the best advice given and State street to the wharf and the fifty years, since the close of the Civil War, was given the other evening by former Attorney-General Pillsbury of this state, in which he says:

"Charles Sprague, the lawyer, recalls three scenes which he saw from the window of his office on State street. First, Garrison dragged through the streets with a rope around his neck by a broadcloth mob. Second, Anthony Burns carried back to slavery by United States troops. Third, the Colored troops in 1863 marching down State street, singing 'John Brown,' to join the Union Army to fight for the emancipation of their race.

A Southern Governor's View of God And the Colored American.

"Governor Bleasie of South Carolina, in his recent address to the Legislature, as quoted in the New York Independent of Sept. 4, uses this language: 'God Almighty never intended that the Negro should be educated, and the man who attempts to do what God Almighty never intended should be done will be a failure. God made that man to be your servant. The Negro was meant to be a hewer of wood and a drawer of water. If God had intended him to be your equal, He would have made him white like you, and put a bone in his nose.' Somehow this extraordinary knowledge of what God Almighty has done or would do does not sound as if Governor Bleasie had got inspiration from his Father in Heaven. It sounds like the falsehoods of another sort of father who was a 'liar from the beginning.'

Queer if Southern Whites are Colored Man's Best Friends.

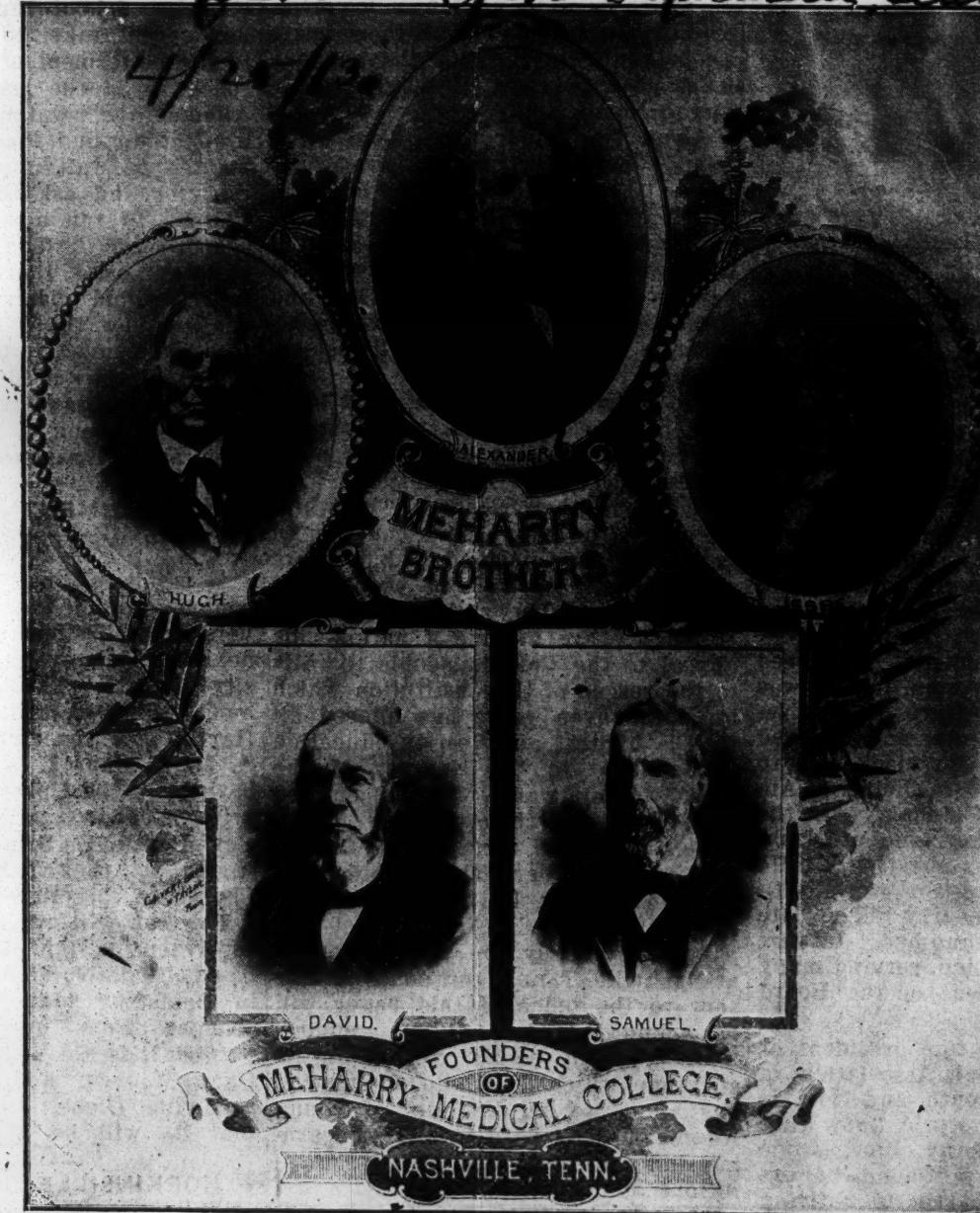
"Another correspondent of the New York Independent, writing from the standpoint of the South, in a sort of vision, uses this language: 'I see the Emancipation Proclamation destroying millions, nay, billions of Southern property for which no compensation was ever received. I see the heart of the mighty white people of the South yearning toward the soul of the Negro, bound around with ignorance, superstition, vainglorious and lustful, but I say unto the Negro, "Be content with what thou canst gain with right doing, ask not for social equality. The white man of the Southland is thy best and truest friend."

"Another writer on the same side gives this advice, 'The Southerner is the best friend of the Negro and the sooner you and others realize that the better it will be for all.'

"It seems difficult to harmonize this view of the friendship of the Southern white man when he still speaks of our Colored American fellow citizens as being property and when he says that God never intended the Negroes to be educated.

Pillsbury's Advice Declared the Best Since Civil War.

"me" Nashville (Globe Nashville, Tenn.)



THE MEHARRY BROTHERS.

This college is named for the five Scotch-Irish ancestry—their parents Meharry brothers—Hugh, Alexander, Jesse, David and Samuel—who came to this country from the north of Ireland in 1795, and settling in Ohio, which was then an almost un-

Brothers were noble, philanthropic, Christian men, who loved God and their fellow-men. They have all passed from their labor to their reward. This College is a living monument in honor of their good deeds.

CASUAL CONVERSATIONS AND OBSERVATIONS.

By James Callaway.

Impeachment of Governors.—That only seven governors have been impeached since the thirteen states organized the United States of America is to the credit of our government.

In 1862 Charles Robertson was governor of Kansas. He was impeached, but acquitted. The war was on and Kansas was needing money. Bonds for \$150,000 were issued, and the only purchaser was the United States government. Robert Stevens, a politician, was called to help the Secretary of State and the State Auditor to dispose of the bonds. Caleb B. Smith was Secretary of the Interior and did not see fit to purchase the bonds, but the purchase was arranged with the Indian funds through R. G. Corbin, a claim agent. All the Kansas representatives in Congress approved the deal, except Senator Lane. One thousand dollars was paid Lane's secretary to get Senator Lane's signature, which was done by fraud. Kansas impeached the Secretary of State, the State Auditor and Governor Robertson. Robertson was exonerated.

In 1868 a formidable list of charges was preferred against Governor Harrison Reed, of Florida. It was a Reconstruction Legislature. Reed, though Republican, would not go their lengths. The case was finally taken to the State Court and Lieutenant Governor Gleason was removed. The Supreme Court of the United States reversed the lower court and Gleason was put back as governor pro tem. The new Legislature dropped the matter and Reed resumed office.

In 1870 Governor William H. Holden, of North Carolina, was impeached. But it was done after the white people came back into possession of the State. Governor Holden was high-handed. His mongrel legislature passed a bill authorizing him to declare any county of the State at his discretion to be in state of insurrection, and authorized Governor Holden to raise regiments of soldiers. These were composed of Negroes, white deserters, renegades, cut-throats—under command of one Kirk. They arrested men without cause or warrant and held them in prison at Raleigh. No trial by jury. "The people," to use Zeb Vance's language, "were worn down to the earth by the degradation imposed on them by the civil rights bill and all the racking evils of those times. But a day came and the ancient spirit was once more to reassert

infamous, and Gen. Sheridan took his part."

In 1876 Governor Ames, of Mississippi, was impeached. He offered to resign and his resignation was accepted. "Reconstruction" was committed to Negroes and adventurers. The curses of Pharaoh had come again. They were not frogs. They were human vultures.

Lieut-Governor Alexander K. Davis was impeached soon after Governor Ames. He tried to resign and thus escape. He was tried and convicted.

The historian, or the seeker after the curious, the abominable, the corrupt, will find abundant material in the records of "Reconstruction," and never cease to wonder why it was backed by the President and the government. It is all a foul blot on the American name.

Harriet Beecher Stowe, sister of Henry Ward Beecher, wrote Uncle Tom's Cabin. But Henry Ward Beecher was converted by the wanton lawlessness and corruption of Reconstruction governors. When he came South and beheld the devastation by war, and the destruction by the "Reconstruction" governors, he pronounced it: "Monstrous!"—Macon Daily Telegraph.

UNDERGROUND R. R.

— 20/13 — WOMEN MEET
The Chicago Life.
Men of the Same Company Disbanded Long Since, Women Still at the Switch, and Many Have Mounted the Engine as the Men of the Race Sleep Never to Awake.

WE LOVE SLAVE SONGS

More Than That, they Love Newspaper Reporters—Many of the Hundred or More Gathered Had Long Passed the Sixtieth Mark, and Strange to Say, All Could Read and Write—Ohio Sends Largest Number of Delegates.

Every day in the year Chicago has convention after convention. Nearly every hotel in the city is a scene hourly where there assemble people from all parts of this and other countries for their annual meetings, and the meetings are given a passing notice; but one of the most significant to be held here was that of the Daughters of Jerusalem, auxiliary to the American Mystery. The men have all disbanded, but the women are still organized.

An inspiring and enthusiastic meeting was held at Jackson's Hall, 2971 State street, beginning Wednesday at 10 a. m., and adjourned last night after a monster parade.

One hundred years ago the American Mystery was organized, and John Brown was the only white man a charter member. Only colored people were members, and this organization had for its object the freedom and liberty of "black men." From this organization was started the "underground railroad," and many of the survivors were in attendance here.

Mrs. Virginia Spencer, aged 75, of this city and a distant relative of General Robert E. Lee, called the meeting to order. After prayer and singing she introduced Mother Eliza Moore, aged 72, of Springfield, Ohio.

Mother Moore Presides.

Mother Moore, who is cheerful and as frisky as a girl 18 years old, was received with great joy, and as she began to relate "stories of the war," how she had held candles in the night to pass on the slaves from the South to the North, the bravery and fearlessness it required to carry on what she termed the "Master's work," there were tears seen strolling down the cheeks of these veterans.

These noble women had a mission then, and they have one now. They hope to inject new and young blood in their organization—to infuse the spirit of freedom and equality into the minds of the younger generation.

Delegates who are women bowed by the weight of a century took part in the meeting. It was a picture to behold—women who have toiled and labored for freedom's sake in days past, yet in no way tired, but snatching fresh inspiration from God, the giver of life and light, resolved to fight for freedom's cause, for protection of women, purity of womanhood, and manliness among men.

Out of the American Mystery have come the United Brothers of Friendship and the Sisters of the Mysterious Ten. This organization was started in Kentucky by the late Father Gibson and now extends to every state and territory in the Union. Its object is to look after the sick, bury its dead and care for the widows and orphans.

The Daughters of Jerusalem have purchased a home at Springfield, Ohio, where the old and decrepit are cared for. They have four acres of land, and from this quite a deal of vegetables are raised, the garden being worked by some of the inmates of the home.

Buraker Council Entertains.

Buraker Council No. 20 of this city entertained the convention. No set of women ever assembled in this city had a better time than these grand old ladies. Everyone paid them the highest compliments and extended to them all courtesies possible.

The officers are Mrs. Eliza Jane Moore, grand princess royal, Springfield, Ohio; Mrs. Emma B. Jackson, grand deputy, Dayton, Ohio; Mrs. Virginia Sherman, grand princess, Chicago, Ill.; Mrs. Harry D. Boon, first vice grand princess, Dayton, Ohio; Mrs. Bell Blackburn, second vice, Springfield, Ohio; Mrs. C. G. Henderson, grand secretary, Springfield, Ohio; Mrs. May Dent, grand treasurer, Springfield, Ohio; Mrs. Cordelia Wheeler, second grand steward, Dayton, Ohio; Mrs. Lucy Warfield, chaplain, Springfield, Ohio; Mrs. Julia Pinn, grand messenger, Akron, Ohio; Mrs. Sarah Senia, O. S., Chicago.

Visiting delegates: Mrs. Emma Dudley, Springfield, Ohio; Mrs. Annabelle Robinson, Dayton, Ohio; Mrs. Anna

Rodrick, Toledo; Mrs. Anna Shrievs, Chicago, and Mrs. Marie Fancher.

The session closed with a grand parade on last evening, marching south on State to Thirty-first, east to Wabash avenue, north to Twenty-seventh, west to State, and then to the hall. They adjourned to meet at Dayton, Ohio, in 1914.

JAMES H. WOLFF

*The Boston Reliance,
Past Department Commander
Measurers
of the G. A. R.—Prominent
Negro Lawyer*

4/10/13.

Fortunate is the man who lives and dies in the grand old Commonwealth of Massachusetts, no matter what may be his race, color, creed or previous condition of servitude.

At Francis Washburn Post 92, G. A. R., of Brighton, the surviving veterans will hold their next camp, lamenting another unfilled gap which has been recently opened in their diminishing ranks by a beloved comrade who has obeyed the summons of the master and answered the last call.

The friends of many years standing, in that vicinity, will pursue their daily care with sighs of bereavement, because an honored, respected and valued citizen is no more in this life to greet them. Throughout New England the race is mourning the loss and lauding the virtues of a fearless leader and champion of their cause.

James Harris Wolf, beloved by the race, esteemed by the citizens of Brighton, honored by the Grand Army of the Republic revered, trusted and respected by his clientele has passed into the mysterious beyond to the greetings of "well done thou good and faithful servant."

His funeral, which was conducted

on last Tuesday from the G. A. R. hall on Cambridge street, Brighton under the auspices of Francis Washburn Post 92, G. A. R., was one of the most unusual.

In the midst of a gathering which crowded the hall, ante-rooms, and almost into the street, composed largely of the exclusive citizens of Brighton, lay the corpse of a naval veteran, whose life had been spent in their midst and whose best efforts had been made in their behalf. It was not a gathering of curiosity seekers, but a host of true, loyal and devoted friends, who had gathered to honor in death one who gained and held their respect life.

All through the services, were conducted by the Rev. Frank Potter of the Allston M. E. chur

and Commander Joseph H. Haskell there was apparent, that loyalty, de-

votion, love and bereavement, which

is usually detected in the countenances of those who are lamenting some great loss.

Nothing whatever suggested to the most scrutinizing observer, that the lifeless form en-

closed in the casket, draped with Old

Glory, was the body of a Negro.

All who took part were earnest and

pathetic. Many tears of unrestrained

grief were wiped from the cheek while the sighs foretold of the

emoed many pleasing and pathetic selec-

tions of bereavement which were in-

carnated within the hearts. Afte

God to Thee," "Somewhere on the

dwelling some time on the

army history, the Rev. Pot

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It is a natural occurrence and wh

that we look forward to and prepa-

for.

We have two reasons for answerin

this command. The first is to hono

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man, I wish it understood that I us

given.

it in all of its significance. I want

to impress you in its fullest meanin

Dept. Com. J. E. Gilman and wife,

"I have tried to live right."

You, comrades, know and testify to his valor as a soldier. You know that at one time when this post was facing a dire difficulty it was the spirit of James Wolff whose voice on many occasions has echoed in this hall, that came to your rescue and you were saved.

Your presence here today and the presence of so many more of our distinguished citizens is a fair tribute of respect in honor of one who has so endeared himself to us that we love and honor him.

Commander Haskell.

After the Rev. Potter had finished, the services were given in charge of he G. A. R., and under the direction of Joseph H. Haskell, commander of the Francis Washburn Post. The body was committed with all the honors due the station of a Past Department Commander of the G. A. R.

The G. A. R. invocation was offered by Samuel Mitchell, chaplain of Washburn Post, and emblems were deposited on the casket by Senior Vice Commander Ellis Knowlton, and Officer of the Day, A. B. Collier. Commander Joseph H. Haskell deposited, as the last tribute, a silk American

flag.

Warren Quartet.

The Warren male quartet render- while the sighs foretold of the emoed many pleasing and pathetic selec-

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Dept. Com. J. E. Gilman and wife,

"I have tried to live right."

James Harris Wolff or 56 Bayard

Herbert Wilson, B. R. Ross, Isaac S. Mullen, Past Commander of Robt. Bell Post, and many others. The floral tributes were many and beautiful.

Floral Tributes.

Mass. Department, Daughters of Veterans, spray sweet peas; Junior Endeavor Society, Faneuil church, spray sweet peas; Wesley Men's Club of Allston M. E. church, of which Mr. Wolff was the first president, spray sweet peas; Mr. and Mrs. Geo. G. Parsons, spray pansies; Mr. and Mrs.

N. H., Aug. 4, 1847, and his early life was passed on a farm there. He fitted for college at Kimball Union Academy at Meriden, N. H., entering with the first class to study in the Agricultural and Mechanics Art College at Durham. Sickness caused him to leave after two years.

He studied law with Daniel W. Gooch of Boston and later he went to the Harvard Law School for two years and was admitted to the bar in June of 1875.

On the outbreak of the Civil War he early enlisted in the Navy. He served in the West Gulf and in the North Atlantic squadrons, and as an able seaman took part in a number of great naval battles on the Mississippi River and in Mobile Bay. He was serving on the old U. S. S. Minnesota at the time of the fierce battle between the Monitor and the Merrimac in Hampton Roads in 1862.

After being admitted to the bar he went to Darien, Ga., where he taught school during the year 1876, and then he began practice in the United States Circuit and District Courts in Maryland, the first Negro to practice in those courts.

Coming North he served three years as a clerk in the office of adjutant general, being appointed by Gov. Long. When Gen. Butler was elected Governor the position Mr. Wolff held was abolished, and he began legal practice in this city again.

It was some 20 years ago that he first joined Francis Washburn Post 92, Brighton, and finally rose to the highest office in the gift of the department.

On Jan. 21, 1880 Mr. Wolff was married to Miss Mercy A., daughter of Samuel T. Birmingham, an old botanic physician practicing in the West End. The marriage ceremony took place at her home on Chambers street. He had two sons, the oldest, James G., who was graduated from Harvard University in 1904, and the younger, Albert G., also a Harvard graduate.

In addition to the offices that Mr. Wolff has held in the G. A. R., he has been president of the Wendell Phillips Club, a past noble father of the G. U. O. O. F., a past chancellor commander of the Knights of Pythias and a past president of the Crispus Attucks Club.

Mr. Wolff was elected department commander in February, 1905, after being senior vice-commander the previous year. In 1910 he was the orator of the day at the July 4 exercises in Faneuil Hall.—Boston Globe

The funeral of James Harris Wolff 65 years old, past department com

mander of the Massachusetts G. A. R. who died at the Massachusetts General Hospital late Saturday night, after an illness of several weeks, will be held tomorrow afternoon at G. A. R. Hall on Washington St., Brighton. Past Com. Wolff was one of the most prominent Negro lawyers in the state, and one of the men highest in the esteem of Grand Army men.

He was born in Holderness, in the Asquam lake section of New Hampshire, and brought up on his father's farm. When the civil war broke out he enlisted in the navy and served four years. Returning from the war, he attended the New Hampshire Agricultural College, and later studied law under former Congressman Daniel Gouch and at Harvard law school.

He was a past commander of Francis Washburn post 92 G. A. R., of Brighton, and was also connected with the G. U. O. O. F. and the Negro Knights of Pythias. He was a president of the Wendell Phillips Club, besides being a member of the Crispus Attucks Club and other Colored organizations. Twice he was judge advocate in the G. A. R., being the first Colored man to hold the position. In 1903 he was elected junior vice-commander of the state G. A. R. and later he was elected commander.

At the time of his death his residence was at 36 Bayard street, Allston. He leaves a widow, Mrs. Mercy A. Wolff, one daughter, Miss Elsie Wolff, and two sons, James and Albert.—Boston Herald.

The Colored people of Boston and Massachusetts have a right to feel pride in the life work of the late James H. Wolff and regret his passing at the comparatively early age of 65. He was a credit to his race—to the broader human race, for that matter—and he showed by his achievements that complexion is no insuperable handicap to success.

As soldier, teacher, lawyer, orator and Grand Army enthusiast and high official, Mr. Wolff gave the best that was in him, and that was always good. And he added to that a fine character and a likable personality which made him a quite distinguished figure in the life of the community. His career should furnish an incentive to many.—Boston Post.

The death of James H. Wolff removes one of Boston's most interesting men. A Colored man, he rose high in comradeship with his fellows of the white race, and was esteemed for what he was—a man.—Boston Record.

Historical - 1913

A NEGRO GOVERNOR OF CONNECTICUT.

The Slave-Holding and Slave Trade in This State—Indians Exchanged for Africans.

COLORED WOMAN'S INTERVIEW.

No Records to Show When Slavery Was Introduced Into the Connecticut Colony—Interesting

There is a colored woman in Hartford who indulges pride in being a descendant of a slave.

There are quite a large number of others whose ancestors were slaves, but these are southern Negroes while the woman is northern born and the daughter of several generations of northern-born parents.

"My folks," she says proudly, "my folks were Connecticut slaves! So there!"

Her "So there!" invariably concludes the boast. They who delight in vaunting their "ole Virginny" or "down in Carolinies" descent are not to be counted when she speaks.

"I don't want my name in the paper," she said. "You see if you put it in, likely as not I would be bothered to death. They say that she that was Helen Gould doesn't like to be busied with callers; and so why should I be?"

"W'y yes," she continued, "you eat, put it down that I am black as black can be. No yellow, no chocolate nothing but black. So were all my folks that ever I see."

Slavery in Connecticut? The chapter out of the history is old and yellow. It lacks less than thirty years of three centuries when on the occasion of the confederation of the New England colonies the article provided that "in the advantage of warr (it please God to bless our efforts) whether it be in lands, goods or personnes, there shall be proportionate division among said confederates."

The "personnes" referred to were aborigines, not negroes. In the Indian wars the captives were "disposed of among the troops," some being held as slaves, but many being sold to Bermuda planters.

Referring to this, the woman said: "I suspect that they exchanged Indians sometimes for Africans, and that started slavery here."

Such a thing is possible, but there are no records to show when or where negro slavery was introduced into Connecticut colony. In 1646 the "Connecticut code" recognized Indian and negro slavery, and in the same year Governor Kieft of New Nether-

lands was prosecuted for the detention of "an Indian captive fled from her master at Hartford." In 1677, incident to King Philip's war, a decree was made that Indian captives "should be in the power of their masters to dispose of them." The colonies seemed to think it was all right to enslave the Indian captives, but it was not long before they began to consider that the negroes were more valuable.

"My folks didn't come that way," the woman said, "but you just see if you can imagine those old colonists catching an Indian and swapping him off for an African in Bermuda!"

It was not until later than the middle of the seventeenth century that the institution was recognized. The first reference to it in the Connecticut records was on May 17, 1660. In 1680 it was recorded that the number was "few, and not above thirty." Ten years later the colony passed several measures relative to "negro, mulatto or Indian servants" who might be runaways, providing for their return to their masters.

"My folks got here before 1700," the woman said, "for they say that when the law was passed forbidding tavern-keepers from giving drink to any one's sons or slaves without the consent of the father or owner, one of my grandfathers was 'customed to go to his master to get leave for his young masters and himself to go and sit in the tavern."

Such a statute was passed in 1703, and in those early years of the eighteenth century it was a common occurrence to have laws enacted because of the harsh treatment of negro slaves.

"Those who owned slaves were not like the southerners," the woman observed. "The southerners always took fit care of their slaves when they grew old; but here in Connecticut when they outlived their lives of usefulness, and couldn't earn their salt because of old age or maybe rheumatism, then their owners would limer up their consciences and free them. I tell you for certain-sure that when you hear most always that some one emancipated a slave, it was because he was too old to be of much use! But the law got after them, and they passed laws to make the former owners take care of their slaves, free or not, as long as they lived. If they didn't, then the selectmen could sue for the expense."

There were, of course, slaveholders who were actuated by humane feelings, and did not wait until their slaves were old and useless before freeing them.

The institution was working harmoniously two centuries ago, when in 1714-15 it was roiled by a regular sou'wester. It was at the close of the South Carolina war with the Tuscarora Indians, when the victors found themselves with a supply of savages on their hands. To turn an honest penny was South Carolinian policy, and as they could not use the Indians in their colony, they sent them up to Connecticut and sold them. These Indians were not slow to display a vengeful and malicious spirit, and "divers" conspiracies, barbarities, murders, thefts and other mischiefs" being laid at their charge.

Connecticut (following the example of Massachusetts) prohibited their importation.

"Enough of those Indians were left" the woman said, "to make trouble in the colony. When they married with negroes, the children were as bad as the fathers. The negroes, as a rule, behaved themselves tolerably well, but the Indian mixture brought in so much contempt, as you might say, that on one occasion the legislature passed a law forbidding slaves from being out after ten in the evening, under penalty of ten stripes or ten shillings. This was because those Tuscaroras were on the prowl at night. Then again, they say they got so they talked like all possessed in impudence against the authorities, and a law was made that if they were convicted of doing this, they should be given forty stripes, and sold for costs if the masters wouldn't settle. I suppose some negroes were included in that obstreperation, but it was cause of those Tuscaroras that the law was made. They wouldn't work, or earn, or go to meeting; but just raised the mischief."

"I have heard my grandmother tell," she continued, "about one of those half-breeds, a big, fluffy fellow, who got in trouble about slitting cows' ears. It was up to East Windsor, and farmers would go out to their yard in the morning and find that some one had hung iron rings in the animals' ears o' night. Finally they watched, and a Mr. Bartlett caught this fellow at it one night. When they asked him why he did it he brazened up and said that nows should wear earrings like other females. And he offered to pierce the ears of as many cows as the farmer would like for his board and rum just a shallow sort of mischief, as you might say."

In 1738 the general assembly inquired "whether the infant slaves of Christian masters may be baptized in the right of their masters, they solemnly promising to train them in the knowledge and admonition of the Lord; and whether it is the duty of such masters to offer such children and thus religiously to promise?" This question was answered in the affirmative, and it was the custom for the owners of slaves to make this pledge when the children of these slaves were baptized.

"They certain-sure did do this," the woman said. "My grandmother and some others have told me so, and grandmother's nine aunts, whose father was owned by old Captain Wolcott, were trained up by Miss Wolcott. Yes, I said nine aunts. That was nothing, for the negroes had large families almost always."

It was this "increase" that came to be regarded as "injurious to the well-being" of the colony; and to keep the negro population within reasonable bounds, a law was enacted "for the best convenience of the state," in October, 1774, providing that "as this injury must curb," "no Indian, negro or mulatto slave shall at any time hereafter be brought or imported into the state by sea or land, from any place or places whatsoever, to be disposed of, left, or sold within the state." The penalty was one hundred pounds, but subsequently the sum was fixed much less.

So the colony ("state" according to the records) set itself against the slave-trade; but there is no tradition that the authorities or the slaveholders discouraged large families. The enactment was to keep out the undesirables. If a slave married a free woman with the knowledge of

his master, he was emancipated, "for his master had suffered him to contract a relation inconsistent with a state of slavery." The master had no control over the life of his slave, and although the law forbade the slave from making contracts, he was capable of holding property, which, if his master presumed to take away, the slave could bring action against him. If a master was cruel to a slave, flogging him unmercifully, or starving him, the slave could bring action. The law that regulated apprenticeship applied, for an apprentice was a servant for a time, while a slave was a servant for life.

Commenting on the question as to whether the slaves were concerned in court, the woman said: "There was, here in Hartford, a Mr. Thomas Richards, who had a mulatto man called Blabby, who ran away, and was held by Captain Joseph Wadsworth. Mr. Richards got out a writ, and Captain Wadsworth opposed it. So Mr. Richards went to the governor about it, and he recommended the county court to take hold. It dragged on, and after a couple of years Governor Saltonstall, who was a Congregational minister, returned Blabby to his master, saying it was according to common practice. Blabby, probably put up to it by the captain, sued Mr. Richards for damages in withholding him in service, and got damages. Somewhere about the same time the same Governor Parson Saltonstall, had a woman slave of James Rogers of New London, come before him. This was the Rogers who started the Rogerenes sect, and he and Parson were always fighting. The woman, who was called Hagar, had been given her freedom by Mr. Rogers, and it seems that his grandson claimed her as his slave. The Governor Parson told her to go to the county court and prove her case, and warned off young Rogers from molesting her. She did as bid, and got what she was after."

Reminiscently, on the authority of her grandparents and other ancient relatives, she told of the social condition of the slaves in colonial times. As a rule they were kindly treated, and admitted into the churches on the footing of the white people, although made to sit by themselves in the galleries, and to be buried by themselves in the negro corner of the graveyard. A slave who misbehaved might be excommunicated. The ministers owned and sold slaves. The Rev. Mr. Devotion of Suffield was voted by the town, twenty pounds with which to buy "negro servants. The Rev. Mr. Hart of Saybrook on one occasion bought a "likely negro boy, for which boy, it was said, he paid sixty pounds." The Wolcotts of Windsor and South Windsor owned many slaves, some of them worth as high as one hundred pounds, but averaging about thirty. Ordinarily only one or two were owned by an one person. Some wealthy people owned more. Captain John Perkins of Norwich owned fifteen when he died. The captain had several neighbors, who were slaveholders, who got into the habit of freeing slaves, but it was said that this was not "clever, as the emancipation did not improve their morals, but tended to deprave them."

Slaves Enlisted.

In the Revolution slaves were enlisted. An owner might put a slave into the army as his substitute, a

substitution freeing him. There were companies composed entirely of black men, and they fought bravely. At Fort Griswold, when Colonel Ledyard fell, a negro soldier named Lambert avenged his death by bayoneting the British officer who slew the colonel, and then fell a martyr, pierced by thirty-three bayonets. Many other stories are told of the valor displayed by the colored soldiers.

The slave-holding and slave trade came in for unmeasured denunciation now and then, from the pulpit and in the general assembly. Roger Sherman put himself on record as regarding the institution as "an iniquity," but in the constitutional convention made no opposition, and he was supported by Oliver Ellsworth, who was not a slaveholder, and who spoke reservedly on the question.

The tendency toward emancipation increased, and in 1784 the legislature enacted that no negro or mulatto born after the first of March in that year should be held in slavery after attaining the age of twenty-five. The holding of slaves was not absolutely forbidden until 1848, when any one to be a slave must have been sixty-four years of age. Legislation against the slave trade progressed in the eighties of the eighteenth century, but it was not until 1848 that Connecticut became a free state.

In 1850.

When the fugitive slave law of 1850 was passed, Connecticut was one of the indignant states, although there were those who opposed the law. Governor Harrison, in 1850, introduced into the legislature a "personal liberty" bill, which passed after considerable debate, and provided that any person who should "pretend" that any free negro is a slave, and shall intend to remove him from Connecticut, shall pay a fine of \$5,000, and be confined in the state's prison for five years. Three years later a law was passed, enacting that any person held to service in any other state or country, and not being a fugitive from any other of the United States, should, on coming into this state, become free forthwith.

Among the runaway slaves was James Pennington, who, escaping when a boy, was educated abroad, and came to Hartford, with D. D. after his name, as pastor of the Talcott Street Congregational church. When the fugitive slave law was passed, he was fearful of being arrested, and induced Joseph R. Hawley, then a young lawyer in the office of John Hooker, to visit his old master and obtain a deed of him. Mr. Hooker held the deed for a day, so that, (as he said) he "might enjoy the sensation of owning a doctor of divinity"; then he emancipated him.

"My folks used to have some good times," the woman said. "Perhaps you never heard that there used to be negro governors in this state! Now don't you laugh; for that was so. On Saturday after election day, the slaves were allowed to have a high-time, as it was called, and at that time to elect a negro governor and other officers. There was a parade, when the servants rode their masters' horses; and feasts, with plenty of victuals and rum; and electioneering, harangues, and vote-buying. A big

ceremony was the counting of the vote, and the proclamation of the result, followed by the inauguration turn the case to whichever he pleased, when all ended in a frolic, in which a good many were drunk. The negro governor was always a man of it out in that way. The free colored people would be concerned in the election of the governor, but I don't know whether any freeman was ever elected. It was no mere sham either elected. The owners of the slaves settled all grave disputes, and encouraged these election frolics, and anything, as between slave and slave it was understood that the rum and refreshments were from them; needed to be adjusted this government had to do it. I had an uncle who was elected governor, and I have of ten heard the folks tell how, in the election parade, he rode through Windsor at the head of a troop of colored men, who were on horseback and on foot, carrying guns and colors with drums beating, and with rifles fiddles and banjos making the biggest kind of noise. They say they kept up the parade for hours, and then they sat down on the green and had refreshments. Always the governor belonged to some prominent man. Down in Norwich, Boston Trowtrow, who is buried in the church-yard, and died in 1772, has on his tombstone that he was governor. After him came another Norwiche negro governor. This was Sam, slave of Governor Samuel Huntington, who was one of the biggest blows you ever heard of. Gracious me! When he rode his horse, he swelled out like an old marsh frog, pompous and all majesty. When he mounted or dismounted, his aides would fly to his assistance, and when he appeared on the street there wasn't a colored person who would not bow to the ver dust before him. When Governor Huntington died in office, and the funeral was held, his successor, Governor Oliver Wolcott, hurt Governor Sam's feelings awfully by forbidding his taking part in the procession. There were about 3,000 slaves in the state at that time, and when it went around that Sam was put down, there were a good many who were proper put out to think of such a thing. Mr. Wolcott was in for only a year and eleven months that time.

Sam Shouted.

When Governor Trumbull took his place, Sam shouted like all possessed he was so glad; but say, you know Governor Wolcott was elected a second time twenty years after; when he held office ten years, and at that time for some reason or other, Governor Sam was as jolly as a fiddler although he had got decrepit by that time. Pears to me he was about the greatest negro governor ever had in this state, if what I have heard is true, as I suppose it is. Though those were called negro governors of Connecticut, the whole title was negro governor of the African tribe in Connecticut. I am not sure as to how long these governors kept their terms of office, and I think that may be it was not what you would call uniform. Some governors were elected, and then it would be quite a spell before another would be. My Uncle Ezra only served at the time he was elected, and after election day he didn't have anything further to do with the business. The whole thing was in fun, but still, when some bad blood would be shown, the rule was to leave it to the governor, and what he said, stood. He settled marriages, too. It was this way: A girl would have maybe two or three fellows after her, and when they couldn't decide, and when

Coming on up the street will be seen a most interesting building in front. This building was located at the place now between Eiseman Bros. and the George Muse Clothing company stores, and it was then the Atlanta slave market, where negroes were bought and sold. Upstairs over this building was the "china, glass and queensware" store of T. S. Ripley, one of Atlanta's first crockery merchants, and the father of T. J. Ripley, of the Atlanta bar.

Next to the negro auction house is Geutebruck's shop, in which jewelry, personal ornaments and a variety of other small things were handled, and in which watches were repaired. "The Atlanta Cigar Manufactory" was between the slave market and the railroad track.

PICTURES TAKEN AT DIFFERENT TIMES.

The two-column picture simply presents a detail of the large photograph, though this photograph was taken at a different time, as will be observed by the fact that five men are around the slave market front in the big photograph and only one sits languidly at the window in the small picture. It is exactly the same section of the street, however, though the smaller picture was perhaps photographed before the large one. It will be observed that there is a curbing along both sidewalks in the latter, while the city had not reached the stage of definite granite curbing along this street at the time the small photograph was taken. There was evidently a year of progress just here, and old-timers say that the large photograph is Atlanta in 1859 and the small one in 1858.

These are the oldest photographs of Atlanta ever published, and are a part of quite a number of remarkable old-time scenes of Atlanta collected by The Constitution.

Ever Published Are Here Presented in The Constitution.

Here is an exceedingly interesting picture of the heart of Atlanta in 1858-9—three years before the beginning of the hostilities of the civil war. The large three-column picture at top is a view of the Whitehall street railroad crossing, looking toward Peachtree, and taken from the intersection of Whitehall and Alabama streets. This is the space that is now spanned by the Whitehall street viaduct.

The two-story building across the railroad on the right-hand side of the street was then known as the Railroad building, it containing some of the offices of the few railroads then centering in Atlanta. This property occupies the exact corner of the present eight-story Peters building.

Just to the right of this building to be seen the top of the three-story Trout House on Decatur street.

WHERE STEINER-EMERY BUILDING STANDS.

On the left-hand side of the street just at the back of the covered wagon was a business building which afterwards became the National hotel, and the site of which is now occupied by the Steiner-Emery building. The upper story of this building was then a public hall, in which town meetings were held. Just over the window of this building are seen the letters "Con," being part of the sign "Concert Hall," painted around the building from the side to the Peachtree front.

Just across the railroad on this side is to be seen the sign of "Banes' Drug Store," which before-the-war Atlantans will recognize.

Historical - 1913

THE FREDERICK DOUGLASS HOME.

We are glad to call attention to the fact that the colored papers and organizations throughout the country are beginning to agitate the matter of removing the debt from the Frederick Douglass home.

This is a matter of vital importance. This debt should be removed during the fall and winter. Not only is it necessary to remove the debt, but a considerable sum of money ought to be collected to improve the premises, which should remain for all time the mecca for our race.

Let every one do his duty in this important matter. We shall be glad to receive contributions to this fund and will publish names of donors.

TO SAVE THE OLD HOME OF FREDERICK DOUGLASS

9-11-13

Effort Being Made to Pay Off
Mortgage of Property on
Cedar Hill

AN APPEAL TO THE RACE

Negroes Asked to do Honor to the Memory of the "Sage of Anacosta" by contributing Ten Cents Each to Raise Fund

Special to THE NEW YORK AGE:

WASHINGTON, D. C., Sept. 10.—Fifty years after the Negro's emancipation in America and thirteen years after the death of the man who, more than any single person, contributed, by his agitation, to the race's deliverance from bondage, the old home of the late illustrious Frederick Douglass rests under a heavy mortgage, and the old mansion, with its furniture, books, papers, art treasures and curios, which were gathered by him, is fast going to decay. The fifteen acres of verdant land surrounding and belonging to the home is but a tangled mesh of weeds and rank growth of trailing vines.

Sitting at the top of Cedar Hill, overlooking the placid Potomac River and the City of Washington, this home is one of the picturesque spots in the District of Columbia. It was bequeathed, with all its contents and land, to the race as a memorial to that gigantic figure who braved the mobs before the war declaring his race should be free, and who as vigorously contended for

the right of suffrage for his race after Lee's surrender at Appomattox.

To those who were wont to make pilgrimages out to "Cedar Hill" and converse with Mr. Douglass when he was living, and who knew of the natural and man-made beauty of the old estate, its present decay, its almost total abandonment to neglect is pathetic. It suggests the question: Has the race reverence and gratitude for those who labored and suffered in order it might be free?

If the property were put up for sale to-day it would bring a big sum, for Washington City has grown up to and around the old home of the "Sage of Anacosta," and electric street cars, in twenty minutes, can take you from the home to the White House or to the National Capitol. Unless the mortgage under which the home rests is lifted soon the property, the books, papers, furniture and art treasures which were once the pride of Mr. Douglass, and which took him a lifetime to gather, will pass into the hands of some unsympathetic, unsentimental white syndicate, which will raise the memory-stored old mansion to the ground, cut down the grand old oaks and elms whose foliage gave Frederick Douglass a shaded retreat, and cut up the fifteen surrounding acres into building lots and thus destroy forever the last home of the great Douglass.

It would be a lasting disgrace were this race of ten million beings who have lost \$100,000,000 in possessions fifty years after being emancipated to permit this home to pass from the race, and the spot which ought to be forever preserved as a memory, or permit it to be desecrated by irreverent neglect or the impious hand of mammon.

OLD SLAVE MARKET

In the middle of the principal thoroughfare of the town of Louisville, Ga., stands one of the most historic little structures in America, the old slave market. Louisville was the first permanent capital of Georgia, and the old slave market was erected soon after the first government buildings were built in 1786.

The planters in the neighborhood were large slave owners, some of them old soldiers, who were given extensive tracts of land for service in the war with England, and the erection of such a building can be readily understood as almost a necessity in this remote period of our history.

The best quality of post oak was used in this structure, and now, after standing long past the century mark, it is in perfect preservation. Indeed, it is difficult to even drive a nail into the tough fibers of the old wood.

While the old slave market serves no practical purpose, it is an interesting memorial, for it is one of the few, if not the only one of its kind,

which remains to remind us of those faraway days when the old regime of slavery held sway in the old south.

WIDOW OF DR. BLYDEN NOW IN LINCOLN HOME

Mrs. E. W. Blyden, widow of the late Dr. Edwin Wilmot Blyden, is now a resident of the Lincoln Hospital Home, where she is well taken care of and provided for through the liberal generosity and disinterested kindness of Hon. William Dalton, deputy state election commissioner, of 436 Seventh avenue, who became interested in her case and made the necessary financial arrangements which made it possible for her to be placed in the home.

Mrs. Blyden had been staying with her son at 113 West 53d street, and George W. Young became interested in her case. When Mr. Dalton made it financially possible, Mr. Young made arrangements for her reception at Lincoln Home, and secured from Benj. F. Thomas, of the Broadway Auto School, the use of an automobile and chauffeur to take her to the home.

She was removed on Friday, October 3, being accompanied by Miss Stella Anderson, of Keyport, N. J., a sister-in-law of Mr. Thomas, who volunteered her services as escort. Mrs. Blyden is very old and feeble, and paralysis on one side makes it necessary for her to have constant attendance.

FIRST FREEDMAN SCHOOL.

According to the New York Sun obituarist, the first school for the Freedman was established at Drummond town, Va., in 1862, by the Rev. and Mrs. Thomas L. Poulson, acting under a commission to do so issued by Gen. Benjamin F. Butler.

Mr. Poulson has just died at Philadelphia, at the age of eighty-two years, after fifty-two years of active work as a minister of the Methodist Episcopal church. He was also an active temperance worker and lecturer. He served during the Civil War as chaplain of Maryland Volunteers, and it was while doing the work of a chaplain that Gen. Butler commissioned him and his wife to establish the school.

Some of the best work done for the relief and betterment of Negro refugees in the Union lines, during and after the war, was done by the chaplains of the Union army and in the schools established after the war under Gen. Oliver O. Howard as head of the Freedmen's Bureau. Gen. John Eaton, operating under the immediate direction of Gen. Grant, was one of the wisest and best of those chaplains; Gen. Howard, Gen. S. C. Armstrong and Gen. Clinton B. Fisk being among the most helpful, of the Christian soldiers engaged in the

work of Negro education after the war,—their names being perpetuated in Howard University, Fisk University and Hampton Institute.

A small text book should be prepared and used generally in our schools of higher and secondary education giving the facts as to the pioneer founders, teachers and benefactors of the educational work among the Negroes. Our men and women should be taught in their schools the history of the devoted Northern men and women who gave of their time and money to lay the foundations upon which others have builded so wisely and well. Such people as the Rev. Mr. and Mrs. Poulson should not be forgotten. Without them and such as they, of whom Sister Joanna P. Moore is a living example, the larger work of Eaton, Howard, Fisk, Armstrong and others could not have been done, even with the help of the Peabody, Slater, Hand and other splendid funds.

DEAN HUBBARD AS BELEAFATOR *The Informer*

Founded First Medical School
For Afro-Americans.

Oct 4-13. WORK OF THE MEHARRYS.

Present Head of Well Known Nashville Institution Only Survivor of the Five Men Whose Name the College Bears—Honored at Great Social Function of Physicians.

Nashville, Tenn.—The recent reunion of the graduates of the Meharry Medical college, in this city, was a distinct benefit to every member of the profession whose good fortune it was to be present at this first reunion held at the institution. It was a historic occasion of more than ordinary importance. Dr. J. T. Phillips, author of the Meharry song, "Crimson and Black," had charge of the music and led in the singing of this and other selections, which were greatly enjoyed.

Dr. C. V. Roman, who delivered the address of welcome, in part said:

"Gentlemen, it is a pleasant sight to

look at such an audience as first evidence of civilization in man was their willingness to eat together without quarreling. I do not know of the truthfulness of that, but I do know that one of the great elements of civilization is their desire to return to a landmark. Of the small band of Christian workers who started out on the great mission thirty years ago one remains to be here tonight in the person of the honored dean of Meharry, Dr. George W. Hubbard."

Dr. Hubbard received a warm welcome from the Meharryites. It was a warmth that cheered Dr. Hubbard's heart as he noted the strong feeling of appreciation for his efforts in behalf of the cause of freedom, good will and opportunity for our race as manifested by men of the race on this occasion. The sentiment of every one of the Meharry boys is, "Long live George W. Hubbard."

The venerable dean in his introductory remarks said: "To the five Meharry brothers—Hugh, Alexander, Samuel, David and Jesse, who so generously aided in establishing and supporting this institution that bears their name—the colored people of the south, and especially the alumni of Meharry, owe a debt of gratitude which can never be repaid.

"They have all passed from their labor to their reward, but their works do follow them.

"During the winter of 1875-6, while I was attending lectures at the medical department of Nashville university and the medical department of Vanderbilt university, Rev. John C. Braden, then president of Central Tennessee college, invited me to undertake the task of organizing a medical department for that college.

"This was the first attempt made to establish a medical school for the education of colored physicians in the southern states, only a few years before Howard university opened its doors to all persons who were properly prepared for the study of medicine without regard to sex or color. To Rev. Samuel Meharry of Lafayette, Ind., belongs the credit of giving the first \$500 toward the support of this work.

"The work was begun on the first week of October, 1876. The faculty consisted of Dr. J. Sneed and myself. One room in the northeast corner of Tennessee hall, which was destroyed by fire in December, 1903, was allotted to us for our work, and a room in the basement of the building was prepared for practical demonstrations in anatomy. The requirement for admission was a fair knowledge of the English branches. Nine students were enrolled during the first session, and J. M. Jamison, who is still living and practicing in Topeka, Kan., and who had previ-

ously studied medicine, was the first and only graduate of 1877.

"There were eighteen students enrolled the following year, and the graduating exercises were held at Thompson chapel on Feb. 22, 1877, and the address to the graduating class was delivered by Bishop Gilbert Haven, and John S. Bass, now practicing medicine at Iola, Kan; John C. Halfacre and Lorenzo D. Key received their diplomas, the latter two after successfully practicing their profession for several years."

Great Naval Hero.

10-4-13.

LITTLE ALEXANDER'S PART

Centennial Committee Selects the Rev Dr. A. J. Carey to Represent Afro Americans on Program at Important National and Patriotic Celebration Behavior of the Colored Seamen.

By N. BARNETT DODSON.

Chicago.—The high honor of being selected to represent the colored citizens of the country at the recent celebration of the centennial of the battle of Lake Erie was conferred upon the Rev. A. J. Carey, Ph. D., pastor of the Institutional A. M. E. church of this city. Only two names were presented to the committee on speakers for this part of the program, that of Dr. Booker T. Washington and the Rev. A. J. Carey, the latter being chosen.

It is possible that it is not generally known that 109 of the 430 seamen who fought with Perry were colored men. Dr. Carey brings out this fact and also calls attention to what is generally known—that colored men have fought with bravery and heroism in all the wars for the protection and preservation of our country and have won the right to a square deal. He makes a strong appeal to the American people to turn the most effective forces of American life upon injustice and unrighteousness.

Dr. Carey's speech is a message to the American people from the great body of intelligent Afro-American citizens, who are not satisfied with present conditions. He pleads for a fair chance for the race and says, "We ask nothing more; will be satisfied with nothing less." Dr. Carey in part said:

When on that September afternoon the unconquered Perry, fresh from the deck of the battered Lawrence, drove his pennant to the Niagara's masthead, cut his way through the lines of the British squadron, dismantled the Detroit, shattered the Queen Charlotte and forced to unconditional surrender the entire British fleet he lifted above the clouds to shine in immortal glory not only his own forever honored name, but the names also of the Lawrence and the 430 dauntless seamen who could die, but never could give up a ship.

We gather here on this historic spot 100 years after the battle's over and the victory won to celebrate, to commemorate, to rejoice, not so much in the victory of arms as in the triumphs of peace and to learn, if we may, some lessons that will tend toward making ours indeed a universal peace and our

land in fact, as in name, the land of justice and of freedom.

Historians have written, poets have sung and artists have painted in glowing colors the stories of Perry and Elliot, of Yarnall and Brooks, of Dobbins and Dr. Parsons. And yet somehow there is no character in all that thrilling drama that has for me a greater fascination than that of Alexander, Perry's little brother. I delight to read of his love and devotion, his loyalty and heroism; how he was with Perry at the start from Hartford, amid the rigors from Hartford to Albany, from Albany to the lakes.

He was at his side when shot and shell tore away rigging, masts and bulwarks, resulting in a carnage unparalleled in naval warfare; with him as he passed over the port gangway with his fighting flag under his arm; with him in the little boat while round shot and grape churned the water on every side; with him when lightly he stepped on the Niagara's deck; with him when the intrepid but ill fated Barclay pulled down the British fighting flag and displayed the flag of truce; with him when he penned the matchless message, "We have met the enemy and they are ours."

And do you ask me why the story of Alexander, the story of the 109 colored seamen and the "little brother's" loyalty, heroism and devotion possesses so great a charm to me? Perhaps this is why: The loyalty, devotion and love for his country of the "little brother in black" have never righteously been questioned. Like Alexander, he has been with you, his bigger brother, from the beginning until now; with you at Boston and at Bunker Hill, where Crispus Attucks, Peter Salem and a dozen sable hued shed first blood for American independence.

And who can forget the sixties, the horrible years of the civil war, when brother fought against brother, father against son and our glorious nation was rent with internecine strife? How dark were those days! How imperiled was the Union! Yet when Lincoln's call came forth from Washington—a call for volunteers, a call for men who would bare their breasts to shot and shell for the reuniting of a severed nation—the "little brother" answered, "We're coming, Father Abraham, 200,000 strong."

Thirteen lustrous stars were falling from the folds of Old Glory, falling into the dust of secession and rebellion. But beneath these falling stars nearly 200,000 colored soldiers marched side by side with their "bigger brother" caught those falling stars on the points of bristling bayonets, pinned them back within the folds of the star spangled banner, sealed them with their blood and marched on, singing the "Union Forever."

RACE GLEANINGS.

Freeman 4-19-13

James Milton Turner, the St. Louis Negro, who earned a \$1,000,000 fee, was born seventy-one years ago on a plantation near the St. Charles road, in St. Louis county, twelve miles west of St. Louis. His father claimed descent from a Moorish prince and his mother was derived from the Vey tribe in Africa, which is said to have invented a system of writing and elaborated a grammar. His father was a nephew of Nat Turner, leader of the slave insurrection in Virginia in 1831 and, although he had no part in the conspiracy, would have lost his life but for the devotion of his young master, Benjamin Tillman. For the sake of his slave, Tillman obtained his share of the family estate, hastily converted it into movables and emigrated to St. Louis. In defiance of the law, Tillman had taught his servant to be a veterinary surgeon. They set up a partnership in Barba-

does As Colonial Judges.

Sailor 4-12-13

[From The New York World]

The picture of Sir Rufus Isaacs in this morning's paper brings to my mind another picture, which may be seen in almost any part of the British Empire where civilized Negroes live—the spectacle of a man as black as the ace of spades, or with the features of a mulatto, wearing the flowing wig and other insignia of the coveted K. C.

Sometimes, too, a colored man is a Magistrate or an Attorney-General, and in Barbadoes, where a white aristocracy as old and as proud as anybody in Massachusetts or Virginia had grown to regard the office of Chief Justice as its especial perquisite, it was given as the reward of indisputable merit to a son of slaves—Sir William Conrand Reeves.

The American public should not be too ready to accuse the English of race prejudice in the extermination of Sir Rufus. It should be remembered that Disraeli became Prime Minister of England long before Oscar Straus received a minor Cabinet office in the United States.

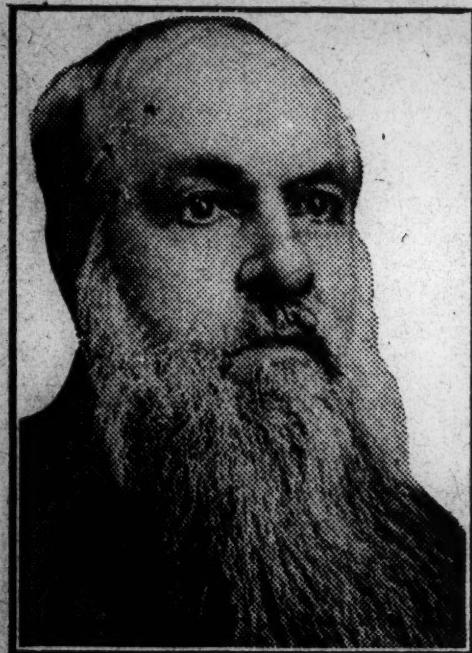
It may be that some persons in England object to the appointment of a Jew as Lord Chief Justice, but the Isaacs affair is probably rather an attempt of the Opposition to discredit the Asquith Government. Whatever may be the outcome of the scandal, it is certain that the cautious, slow-moving British people will not be fooled into any Jewbaiting, for with all

his foibles the Englishman can always be trusted to recognize ability and to reward honesty and patriotism wherever he finds them. The West African blacks, Sir Samuel Lewis, John Mensah Sarbah, C. M. G., and J. R. Maxwell are not the exceptions which prove this rule as applied to lawyers.

The American critics of Lord Robert Cecil and Mr. Faber would do well to consider how the Bar Association weeded out the first belated Negro members of this "Ring's counsel" in a Republic and provided against the coming of another congener of Sir Conrad Reeves; consider also how the leaders of the new Democracy have ousted the lone colored Assistant Attorney-General without the show of "outward order and decency" which Mayor Gaynor would have us observe in immoral transactions. Then, perhaps, we may be able to set an example to John Bull in the ethics of race relations.

James E. Clarke.

New York, March 31,



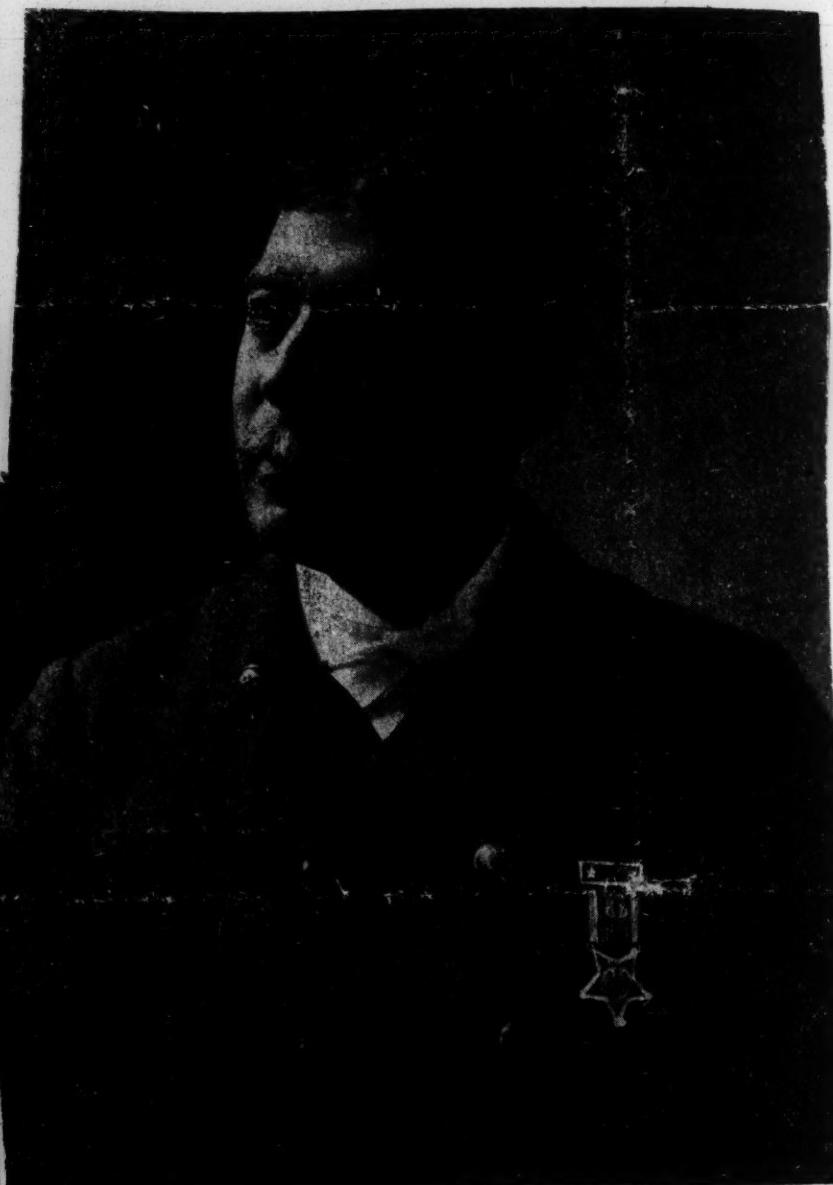
DR. GEORGE W. HUBBARD.

Attorney F. Johnson, A. M. A., a prominent white jurist, has just completed a "History of Franklin County." In reading this history we find that Lawyer Johnson has dealt exceedingly fair with the Negroes. In quoting the many incidents that have happened in

the history of this county, he has given our churches, schools, historical cases that were in court, business and prominent citizens the same recognition as that of his own people. He is what we call a real literary man, like Howell, London and Bryant, who do not seek to oppress an inferior race or to ride to fame on the ridicule of our people. The author is of the best type of Anglo-Saxon, which has been well demonstrated in his history. Every self-respecting Negro of this county should have a copy of this history, and the generations yet unborn shall read what the best specimen of the white race thinks of us. We express many thanks to the honorable author for his fair and impartial writings of the Afro-Americans.

ANNIVERSARY OF
PERRY'S VICTORY
The Anniversary
Nation Honors Memory

Historical - 1913



JAMES H. WOLFF.

MAJ. JOHN ROY LYNCH

The 7 8-16-1
ONE OF THE MOST DISTINGUISHED

COLORED AMERICAN CITIZENS

HAS A BRILLIANT POLITICAL CAREER

"Fenton Johnson Day" at Olivet Baptist Church—Dr. Reginold Smith Honored Japanese Dancing Party Given

—Lawn Fete on Tuesday Night.

(By Cary B. Lewis.)

(Freeman Bureau, 3000 South State St., Phone, Douglass 85-558, Automatic 75-233,

In the state. In November of the same year he was elected to the State Legislature for a term of two years and was re-elected in 1871, serving the last term as Speaker of the House of Representatives.

In 1872 he was elected to Congress from the Sixth or Natchez District, defeating Judge Hiram Cassidy, one of the most popular Democrats in the southern part of the state. He was re-elected for the succeeding term from the same district, defeating Hon. Rodriguez Seal, who was also an able and popular Democrat.

In 1876 Mayor Lynch made the race for Congress against James R. Chalmers in what was called the "Shoe-string District," and was fairly elected but the Democratic party having secured control of the State Government in the meantime he was counted out, resulting in the certificate of election being issued to Chalmers. The same party at that time having a large majority in the National House of Representatives Chalmers was allowed to retain his seat to which he was not elected. Major Lynch ran in 1880, was elected but the certificate was awarded to Chalmers. The House was Republican with a small majority. He contested, the result proved that the major was elected and was seated.

Served as Chairman of Republican Executive Committee.

Major Lynch served as chairman of the Mississippi Republican Executive Committee from 1881 to 1889 and was a member of the National Republican Committee from 1884 to 1888. He was a delegate to every National Convention from and including 1872 to 1900, except two. He was elected temporary chairman of the National Republican Convention held at Chicago in 1884, defeating General Powell Clayton, of Arkansas, who was the choice of the National Committee for that position. In that contest of which many of the old readers of The Freeman recall, Major Lynch was supported by such prominent leaders as Col. Theodore Roosevelt, Hon. George W. Curtis, of New York, Hon. George F. Hoar, and Hon. H. C. Lodge, of Mass., Hon. J. B. Foraker, and the late Mark Hanna, of Ohio, and Senator Wm. O. Bradley, of Kentucky.

Stumps the Country for Harrison.

CHICAGO, Ill., Aug. 2. (Special).—Recently there came to the city of Chicago, Major John Roy Lynch, one of the race's most distinguished citizens, soldier and statesman. He was born on Tacony plantation, Concordia Parish, State of Louisiana, September 10, 1847. He lived in Natchez, Miss., since 1863. His father having died in 1849, Major Lynch's mother and her children were sold into slavery shortly thereafter. When they were made free as a result of the War of the Rebellion, the major was obliged to go to work to make a living. He was thus deprived of an opportunity to acquire an early education, but before he reached manhood he had succeeded by private study and by attending night schools in getting a good English education.

Secures Employment.

In 1865 he secured employment at Natchez in a photographic establishment in which business he continued until the spring of 1869 when he was appointed Justice of the peace for Adams County (Natchez), by the Military Governor of the state, being the first colored man to hold a civil office.

paymaster, but this he positively refused to do, insisting that since that regiment with others had been assigned to him in the regular course of business that they should be paid by him or else not at all. The case was finally sent to Washington, D. C., and placed before President McKinley, who decided that the regiment must be paid by Major Lynch or not at all. A few days later the payment was made by Major Lynch without the slightest friction or embarrassment.

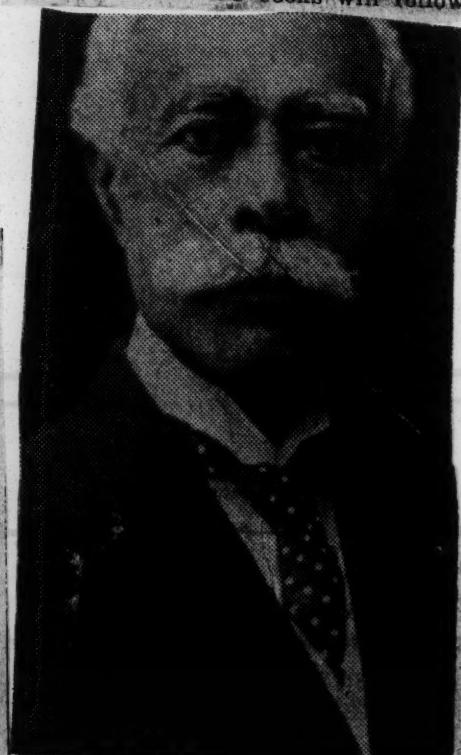
Devotes Time to Literary Work.

Since his retirement Major Lynch has been devoting his time to literary work. He has already written a book which will soon be published, the title of which is "Facts About Reconstruction." Officially and politically Major Lynch is a product of reconstruction and is therefore entirely familiar with the history of that eventful period. In this work he has endeavored in a calm, judicious and truthful way to place the colored men who were connected with the work of reconstruction in a more favorable light before the public. It is a book which should no doubt find its way into the home of every colored man and his family in the country and the whites as well.

Another Book to Follow.

This book is to be followed by another, the title of which will be "Reminiscences of an Actaeon Life," in which he will present the most interesting events in his remarkable career. This will be followed by another title of which will be "The Anti-bellum and Post-bellum South," in which the so-called race problems will be considered and discussed in all of its different phases. This will be followed by another, the title of which will be "Some of the Defects in our System of Government," in which the cause and cure of Lynch law and other forms of lawlessness will be forcibly presented.

It is fortunate for us that a man of Major Lynch's ripe experience has both time and inclination to devote to literary work which is calculated to be of such immense value to his people. The Freeman correspondent takes pleasure in presenting facts about one of the noblest and grandest men of the race and more about his books will follow.



MAJOR JOHN R. LYNCH.

LOST BY Emancipation

Many Negroes Who Owned Slaves Were Reduced to Poverty
Mont Ady By the Civil War.

Chicago Record-Herald.

Before slavery was abolished in the United States 18,000 slaves had negro masters. That is a small number compared to a total of 2,000,000, but it is startling to those of us who were saturated in our youth with the idea that all owners and masters of slaves were of the kind pictured in Mrs. Stowe's "Uncle Tom's Cabin." When the head of our house returned in a faded blue uniform after a year spent in Frederick, Md., he was credited in our childish imagination with having put down the rebellion and with having given liberty to the negro, and must be regarded as a brother. In our town the only negro was John Smith, the barber, and he was only about one-quarter negro; but it seemed to me at that time I should have been happy to have had as much fuss over me as was being made in the North over all the black men. Later some of the romantic conclusions of youth were destroyed, so that this latest shock comes less severely. In Baltimore, where the negro was anything but a curiosity, fifteen years after the war I was told by more than one black man that he would be mighty glad to have his old master back; he never used to worry about his food and clothes. But always the masters were white men.

The fact that negroes were placed in poverty by the act that made free all other negroes in the land is a chapter in American history recently obtained with difficulty, via Dill Wilson. The facts we

ered for the Carnegie Institu-

Washington from documents in

houses, historical societies and

ries, and appear in a recent issue

the Popular Science Monthly.

Ancient history shows people were placed in bondage frequently without regard to color or previous condition; in fact, at one period in human progress being made a slave was evidence of kindness on the part of your captor, whose natural inclination was to kill and possibly eat you. Without going into the subject, which might readily lead to great length, it may be recalled that in Greece free parents sold their children into slavery, and that persons hopelessly in debt sold themselves to their creditors. If there were any justice at any time in the custom or privilege the negro with equal rights in America had as much right as another to hold slaves, particularly negro slaves.

With slavery as a part of our social fabric the negro who had acquired property or capital might no longer be content with the proverbial horse, clean shirt and shilling; he naturally desired to own slaves as evidence of his standing, and as the customs of the country did not require slaves with white faces he could not but choose those of his own race.

"The negroes brought with them from their native land African ideas and customs," said Mr. Wilson. "The were used from immemorial times to slavery. Many of those brough-

tence to America had been slaves in Africa. In both cases they were used to slavery. It did not, therefore, seem unnatural for a negro in America to hold his brethren in bondage when he had become free and able

deals and narrowly escaped being murdered by slave victims.

As evidence that negroes were not all in sympathy with the emancipation proposition, here is this from Mr. Wilson's collection of incidents:

"At the outbreak of the civil war there was in Norfolk, Va., an industrious negress who was a huckstress in the market and owned her husband. He was an ardent secessionist and was in full sympathy with the firing on Fort Sumter. After Norfolk was evacuated and was occupied by the Federal forces he was loud in his expression of Southern views, and was at one time in the chain-gang because of opinions obnoxious to the military. No slave trader was ever more convinced that the negroes were made for slavery."

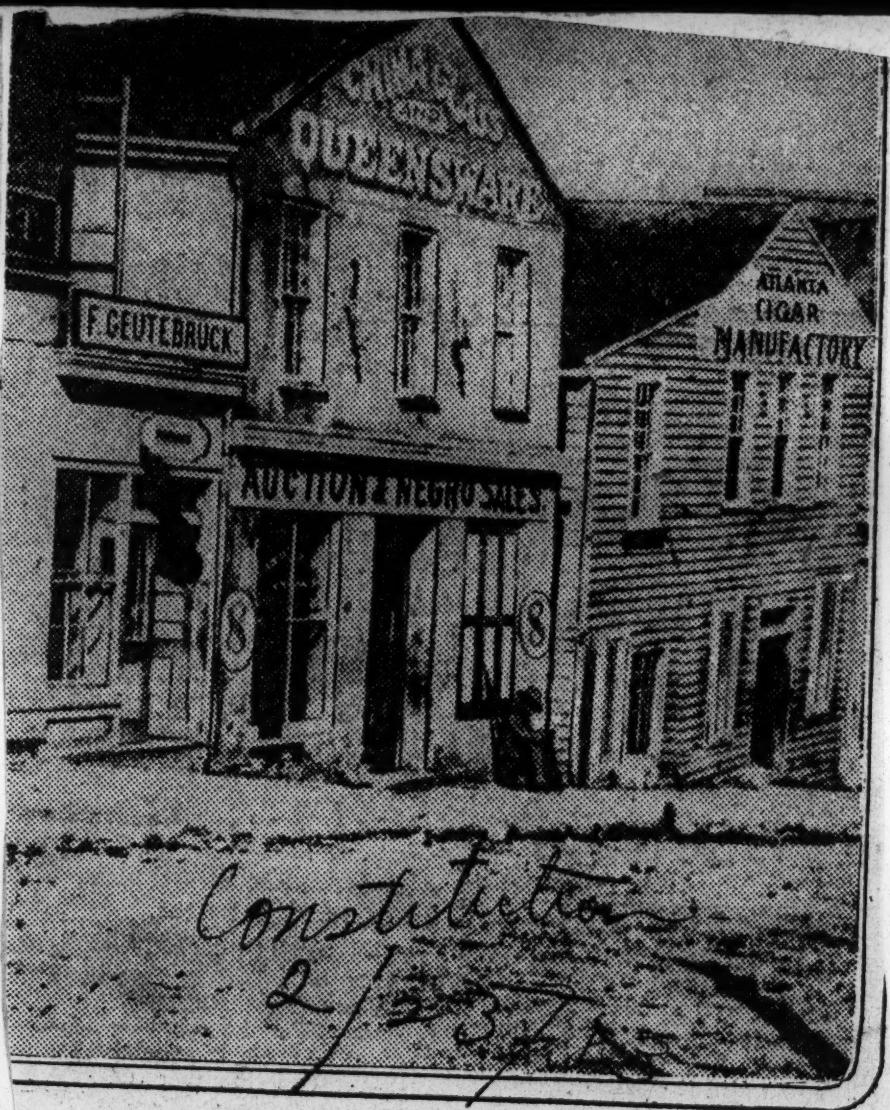
Under conditions of a century ago white persons were occasionally made slaves of negroes, according to evidence obtained by Mr. Wilson. He says:

"An example of the purchase by free negroes of two families of Germans who had not been able to pay their passage from Amsterdam to Baltimore and were sold for their passage money to a term of labor, is given in a volume issued in 1818 in Stuttgart. It contains letters written in 1817 addressed from Baltimore to the Baron von Gagern, Minister Plenipotentiary to the Diet in Frankfort-on-the-Main. The Germans of Baltimore were so outraged by this action that they immediately got together a purse and bought the freedom of these immigrants. An early law of Virginia aimed at the same thing, and forbid negroes or Indians to buy 'Christian servants,' but permits them to purchase those of their own 'nation.'

Here is given some further history of particular interest:

"Robert Gunnell, a free-born, full blooded African Virginian, married slave wife, but bought her of her master before their first child was born so becoming the legal owner of her and all her children and of their daughter's children. He, with all his family, was a resident of the District of Columbia, during the civil war, when slavery in the District was abolished. All slave owners there received compensation for each slave. Gunnell received \$300 each for his wife, for each of his children and for all the living children of his daughter—18 in all. Except for a short time during the civil war he lived at Langley, Fairfax county, Virginia, and died there in 1874.

"Also, in the District of Columbia that soon after the war of the rebellion, Sophia Browning bought her husband's freedom for \$400, from the proceeds of river steamboats with "Mark Twain" (Samuel Clemens, deceased) and that her market garden, and she was in turn purchased by him. Alethia Tanner purchased her own freedom in 1818 for \$1,400 and that of her sister, Lauren Cook and five children, in 1826. At the emancipation in the district April 16, 1862, one negro received \$2,168 for ten slaves, another \$882 to survive him, one being the distinguished \$43.80 for one, and another \$547.50 for one, while from the \$4,073 placed to the credit of the Sisters of the Visitation of Georgetown, \$208.75 was deducted by Ignatius Tighlman toward the purchase of the freedom of his family."



Heart of Atlanta in 1858-9.

Freedom * 5-24-18
Jere A. Brown, who recently died at his home in Cleveland, O., served two terms as a member of the Ohio state legislature. His most conspicuous work as a legislator was the passage of an anti-discrimination insurance bill which is still a state law and effective. He served two terms as a deputy sheriff, many years ago, and was a past grand master of our Masons of the state of Ohio at the time of his death. It is said of Mr. Brown that soon after the war of the rebellion, he served on the Mississippi river steamboats with "Mark Twain" (Samuel Clemens, deceased) and that he was the last survivor of the steamer "Pennsylvania," whose boiler exploded and caused the famous disaster which history records in connection with that great river. Two sisters, Hallie Q. Brown, the noted elocutionist. He was seventy-five years of age.

Wrote

NOTES ON AMERICAN POLITICS

By John Witherspoon Du Bois.

Advertiser
12-20-14

THE following circumstances underlie the foundations of the American government. Lord Dunmore, Royal Governor of Virginia, ordered an election of members of a new Assembly of the colony to convene at Williamsburg, May, 1774, since the Assembly in office did not please him. The new Assembly, declining to take the hint, appointed delegates to a provincial Congress with this instruction in part:

"It being our opinion that the united wisdom of North America should be collected in a general Congress of all the Colonies, we have appointed the Honourable Peyton Randolph, Esquire, Richard Henry Lee, George Washington, Patrick Henry, Richard Bland, Benjamin Harrison and Edmund Pendleton, esquires, Deputies to represent this Colony in the said Congress to be held at Philadelphia on the first Monday in September next. On the way, Messrs. Henry and Pendleton drew rein at Mount Vernon, to pick up Colonel Washington. As the three were about to mount their waiting horses for the long ride, Mrs. Washington bade them good-bye, with the injunction: 'I hope you will all stand firm; I know George will!'

On Monday forenoon, September 5, 1774, the Deputies from all the colonies assembled at the City Tavern, thence walking in procession to Carpenter's Hall. Peyton Randolph was unanimously chosen President.

The first question was to determine upon a method of taking the vote. Virginia was populous and rich, Delaware small. It was impracticable to take a census. The Congress resolved: "That in determining questions in this Congress each colony or province shall have one vote." In that resolution lay the embryo Republic of Republics.

FRAMING OF FIRST AMERICAN CONSTITUTION.

The Congress was sitting in the same city when a convention of Virginia at Williamsburg met two years later and framed the first American Constitution, the first constitution ever framed. The question arose in the convention, should Virginia make her own constitution or should the Congress be requested to make one in common for all the colonies. It was determined that Virginia should make her own and on June 27, the week before the Declaration of Independence was published, the Constitution of Vir-

ginia was adopted and signed at Williamsburg.

There are three eras of American constitutional history. The first began with the Congress of September 5, 1774, and continued fifty-five years, until General Jackson became President, in 1839. The second began with Jackson and terminated with the administration of Buchanan, in 1859, thirty years. The third began with Lincoln and for fifty-three years has continued. Government is the reflected power of society as society is of industry. Steam came into general use with Jackson, and electricity, greater than steam, marks the era of Lincoln. The form which was originally prepared for the Republic of Republics, had its foundation in the first resolution of the first Congress, September 5, 1774, "that each colony or province shall have one vote," confirmed in its principle by the decision of the first Constitutional Convention known to the world, that which decided that Virginia and not the Congress should make the Constitution of Virginia.

In consequence of these facts of origin, the American is different from all Republics that have heretofore existed. The Union will not be destroyed until the States are absorbed. The Union cannot remain when the States are destroyed, the State governments and the Federal government are interdependent.

The four contemporary leaders, Jackson, Clay, Calhoun, Webster, offer in their lives the ultimate study of the theory of the American Constitution. Jackson and Calhoun were really like interpreters. Their differences were subsequent to their personal animosity. Clay and Webster were essentially agreed. The interesting circumstance stands forth, that no primary question in our original domain of constitutional government ever can arise that those four had not already anticipated, debated and determined for their generation.

The Lincoln era is involved in extra-constitutional principles, "that are in effect a new Magna Charta." (Dissenting opinions, Slaughter House cases.)

IS SECOND IN IMPORTANCE TO NO HISTORY

The literature by which the political opinions of Jackson, Clay, Calhoun and Webster are to educate posterity in the science of American government, is second in importance to no history, ancient or modern. No political theme is more exalted.

We have an example of this literature in the "American Statesmen Series," a list of skeleton biographies. The skeleton history is invaluable to the learned and the unlearned, to the peripatetic mind and to the deliver with pick and explosive. The publishers chose for the labor of preparing their product, "John C. Calhoun," an exceptionally trained writer of history, a man of rare energy in research for the Declaration of Independence.

Of German birth, Hermann Eduard

that every page would fall within the academic test of a full vocabulary and condense and set forth under the most rigid rules of logic a view of Calhoun derogatory to the wisdom and character of the man and debasing to the section of the country from which he came.

Von Holst's Constitutional History of the United States had been published in German and translated in English more than ten years. Meantime "reconstruction" had separated eleven States from the Union and the Constitution.

SLAVOCRACY IS DEFINITION OF SOUTH.

His definition of the Southern people was, "slavocracy," "slaveocrats," his definition of the National Democratic party was, "no regard for law, right or decency," his interpretation of Calhoun was, the "arch-doctrinarian." Because Stephen A. Douglas, Democrat made a report from the House committee against the bill, June 25, 1842, which required the States to abandon the State-at-large election of Representatives in Congress in favor of the fragment of Congress being in post-District elections, Douglas, "on this occasion, made the brilliant debut of his grand demagogical career on the States, converting them into military national stage." On January 24, 1842, John Tyler, President, John Quincy Adams presented to the House of Representatives a petition from citizens of Haver Hill, Massachusetts, requesting Congress, without delay, to provide

Under the spell of the prejudices he means for a peaceable dissolution of the Union and moved that it be referred to a committee for report. Hopkins, of Virginia, moved that the petition be publicly burned.

A caucus of Southern members met the same evening. It was there argued that Mr. Adams had committed a breach of the privileges of the House. The petition and the motion to refer it in order to get it before the House, was denounced as a direct proposition to commit perjury. It involved the crime of high treason, for every member had taken the oath of allegiance to the government of the whole Union. Von Holst's history refers to the caucus members as "knights of the peculiar institution" and in vehement denunciation.

Six weeks later Joshua R. Giddings, Representative from Ohio, offered a petition from Austinburg, that State, praying for a dissolution of the Union. The petition was refused by a vote, 116 to 24. Von Holst's History pronounces the vote to have been a defeat for the "slavocracy" because it was taken at all.

But the House was not yet through with Giddings. It so happened that on October 27, 1841, the brig Creole cleared from Hampton, on the Virginia coast, with a cargo of more than 100 negro slaves for New Orleans, doubtless for the market there. The slaves mutinied on board when well out at sea, slew one of the owners and overpowered the crew. The mutineers ran the ship into the British port of Nassau. The American consul there demanded possession of the slaves as property arrived under the American colors. The authorities refused.

Mr. Webster, then Secretary of State, sent to Lord Ashburton, Prime Minister of the Majesty's Government an argument for the delivery of the slaves.

On March 21st, three weeks after he had presented the disunion petition,

Mr. Giddings offered a series of resolutions in the House taking issue with Secretary of State Webster in his presentation of the claims of this Government upon the authorities at Nassau for the mutinous cargo of Virginia slaves. He contended that under the Declaration of Independence all men had a natural right to liberty, that the negroes on the Creole when they took charge of the ship were on the high seas and had violated no law of the United States. They had freed themselves regardless of modus. No law of the United States would restore them to slavery.

Mr. John Minor Botts, of Virginia, moved that Mr. Giddings be severely censured because his resolutions were an insult to the Government and to the House. They condoned sedition and murder under the flag. Sedition and murder under the flag on the high seas were of the same degree of crime as if perpetrated on the soil of the country. The House adjourned. The next day hot debate followed on the Giddings resolutions. The Botts resolution of censure was adopted, 125 to 69.

Giddings promptly resigned. Returning to his District he was re-elected and was kept in his seat for sixteen years thereafter.

Commenting upon this vote, Von Holst's History says: "Was it expected that the Northern population would approve the branding of the cheeks of their Representatives for the reason that these Representatives dared be of the conviction that no power had been granted to the Federal Constitution to turn the Constitution and laws of the Union into handcuffs and a lash for the use of slave-bailiffs; and because they considered the slave trade between State and State as a blot on the national honor?" (Von Holst, Vol 1828-1850, p. 481-2.)

Further commenting on the same event the learned author says the Giddings resolutions were "the first conscious step beyond the Constitution and on the ground of a 'higher law.'"

In these very limited citations from the voluminous and laboriously prepared earlier American History by Dr. Von Holst, it may be discovered readily that he engaged to write the biography of Calhoun predetermined beyond any reasonable expectations of new light from explorations into fresh dates.

This skeleton biography of Calhoun as offered to the generations, is an analysis of the two unparalleled features of the history of the United States, (1) the theory of a Republic of Republics, and (2) the interdependence of the white race and the negro, the one free, the other in bondage.

JEFFERSONIAN DOCTRINES ART ATTACKED.

The learned author attacks the Jeffersonian doctrine of State nullification put into practice by South Carolina under the leadership of Calhoun, with utmost violence. He fails to recognize the historical fact that State nullification was a success in the two examples of test. South Carolina nullified the American System in 1832. The System was repealed by Congress in 1833 under the leadership of Senator Henry Clay and never went into effect again except for two years, accidentally, until the formation of the Southern Confederacy by a dissolution of the Union. To prove that the re-

real act was the result of the nullification of South Carolina, we have only to accept the opinion on that specific point of Senator Clay, the author of that act. Having introduced the repeal bill, Senator Clay expressed his regret that a want of proper understanding of the American System by the country at large made his action imperative. He said: "Let us not deceive ourselves. Now is the time to adjust the question in a manner satisfactory to both parties. Put it off till the next session, and the alternative may and probably would be speedy and ruinous reduction of the tariff or a civil war with the entire South." (Works of Henry Clay 2: 8.) No confession of effect from cause could be more emphatic. So clearly fixed was this same belief in the minds of the friends of Mr. Clay, that the nullification of South Carolina was about to precipitate "a civil war with the whole South," to be avoided by the repeal or "compromise" act of 1833, that as late as 1844 Senator Clayton of Delaware, one of the foremost adherents of Mr. Clay, said in a public address to his people:

"Under the circumstances under which we were then placed, it was palpable to the minds of those who voted for the compromise that unless we accepted that ** South Carolina had many sympathizers and not a few adherents in other parts of the country. We were every day in danger of a collision which might terminate in bloodshed which if it did not endanger the Union, at I firmly believe it would have done, must have made the protective system hateful to our countrymen as the exciting cause of a civil war etc." (Ibid :252.)

The other success of nullification, far more historic than that of South Carolina in 1833, was the election of Mr. Lincoln to the Presidency by eighteen States, sixteen of which were in flagrant and boastful nullification of the laws, the courts and the Constitution. The election of the President was made in order to confirm the acts of nullification.

In the biography the learned author tells us "the flaw in the reasoning of Calhoun on the slavery question was, that he took no account whatever of the latter fact," to wit, that "the determining principle of the Constitution was liberty and that the spirit and the whole life of the American people fully accorded with the Constitution in this respect." (Von Holst's Calhoun p. 127.)

In the life time of Calhoun, not exceeding three or four of the States of the North gave the negro the right to vote. The race did not enjoy equality of social rights even in those States where it exercised or had the right to exercise the suffrage.

The exaggeration is preposterous, to contend that "the principle(?) of the Constitution" condemned the slavery of the negro! The Constitution provided for twenty years of the African slave trade; provided for the return of fugitive slaves; provided for the apportionment of slaves for direct taxes and for representation in the Federal Government. For these reasons the abolitionists denounced it as "a league with hell and a covenant with the devil."

A TELEPHONE TELLTALE.

Philadelphia Record.

The good old evening entertainment of listening on the telephone line on rural party telephones is soon to be a thing of the past.

How does this indicator tell who is putting in?

Why, by means of musical notes. Every telephone is to be equipped with an indicator. Every indicator is equipped with a disc with teeth. This is set in motion the moment the receiver is taken off, the hook. The teeth on the disc pick musical notes from keynote tongues in the instrument. The high and low notes correspond to the short and long notes peculiar to the telephone that is being tampered with. Thus, if Bill Jones's

ring is a short and two longs, and you are talking business and suddenly hear a high and two low notes over the wire you will know that Bill Jones is rubbering in your business.

"Bill Jones, you get off that line," you can shout to him. It is then optional with Bill whether he will get Senator Clayton of Delaware, the next time you meet him. But you said in a public address to his people:

But the indicator does even more wonderful things than this.

In the first place, when you call Sam Smith with Smith's two short and two long rings, Smith takes down his receiver and immediately you hear two high and two low musical notes in your receiver. You know at once it is Smith and not that Butinsky Jones, who is at the other end. You go ahead to talk business.

Then the indicator gages the length of the conversation, so that one may comply with the rules of the company. When the receiver comes off the hook it sets the indicator into operation.

At the end of four minutes it runs down. Then it automatically disconnects you. That's a hint that you have talked long enough for a mere visit. If it is business, however, and you want to prolong the conversation, all you have to do is to press down the lever and the spring is wound up for another four minutes.

Again, by this means one can tell just how long he is using the long-distance phone and does not need to watch the clock or ask central to call him down when he talks too long.

The indicator will also register the number of hours in the day, the month, or year, the phone is used in a given home. The time when the receiver is removed and replaced is registered so that it is possible to tell approximately how long the average conversation on a given phone has been. This is of immense advantage to the trouble man when the patrons deny they ever did anything but obey the rules scrupulously. He looks at the indicator and reads the entire history of the use and abuse of that phone. Then he talks from knowledge to the persons complaining of trouble.

All the States represented in the Philadelphia Constitution framing convention of 1787 had interdicted the African slave trade prior to the assembling except South Carolina and Georgia; but African slaves from the slave ships. For some time after their arrival and assignment to labor, in the early hours of the night they would gather in groups and sing in monotonous tones their native songs. The singing so excited them that they would break off, link hands and walk in long lines into the sea, on their way back to Africa. So many were drowned that the overseers were compelled to forbid the singing to avoid the mad excitement it stimulated.

The two most Christian sovereigns and most powerful of the earth, the King of Spain and the King of England, did fill their wants with exquisite joy upon the discovery that millions of black, naked savages from Africa were the fittest of slaves. Already the higher races had advanced beyond the slave status. Here was an inexhaustible supply, the gift of the All Wise Creator.

The two most Christian sovereigns took stock in the African slave trade enterprise and encouraged with their minds the rapid settlements of the new world, which would sure-

EARLY AMERICAN POLITICS

Advertiser

7-26-14

THE NEGRO IN THE BEGINNING By John Witherspoon DuBois

States were tardy in giving their assent to the movement itself. One of those was South Carolina, represented by three young men, none 30 years of age, whose fathers were royalists, and all were from the "low country" or rice fields, where negroes alone could labor. The rejection by Congress of duration of the colonial struggle for independence and the consequent disturbance of trade on the seas. Accordingly done to conciliate South Carolina and Georgia.

Slavery as an institution carried no special prejudice against it then. It's as old as the annals of men. The explanation, though interesting, is not difficult. The explanation was recognized by the founder of every religion known. The advance of society introduced it and the same cause destroyed it.

Men in community life naturally separate by classes. The predicate of the law of division is laid in natural capacity of individual minds and natural endowment of character in individuals.

The more capable become by natural impulse, or instinct, builders, promoters, preservers. These attainments, in that class, reflect themselves in the bread-winning opportunities offered to fort. In the same State he traversed the inferior class. Thus there arises a relation between the two classes, which in earlier times distinguished one by the nomenclature of "slaves."

Class Distinction Remained.

A world-wide force appeared which abolished "slavery" as we called it. Coming down into Virginia, he found the farmers sitting around their houses, leaving freshly imported negroes to do their labor. He was amazed to see the difference between the appearance of farms cultivated in one case by the owners and in the other by black slaves and in the habits of living of the white families in ownership.

Young Watson travelled through the German settlements of Pennsylvania, where he found high farming and com-

moderating opportunities offered to fort.

In the same State he traversed the inferior class. Thus there arises

the Quaker settlement, observing neatness and thrift. There he was put to bed between two feather beds, as the custom was.

prosper mightily and send rich results to the royal exchequer, from African labor.

Early in the revolutionary war a mercantile house of Providence, R. I., foresaw the long on the coast of Maryland and Delaware. The rejection by Congress of duration of the colonial struggle for independence and the consequent disturbance of trade on the seas. Accordingly this house selected a youth, Elkannah Watson by name, 19 years of age, of education and good standing, to ride a horse overland to Charleston to carry messages necessary to the re-adjustment of business upon a war footing. He carried a stock of cash for delivery also.

The youth set out on horseback with stuffed saddle bags for 1,500 miles ride through the forests. After a few hundred miles, he found roads practicable for a sulky, hitched his horse

to one and thus journeyed into Charleston. He kept a diary as he proceeded and the publication must be accepted as a valuable contribution to the historical literature of those times.

Young Watson travelled through the German settlements of Pennsylvania, in that class, reflect themselves in the bread-winning opportunities offered to fort. In the same State he traversed the inferior class. Thus there arises a relation between the two classes, which in earlier times distinguished one by the nomenclature of "slaves."

Amazed at Difference.

Coming down into Virginia, he found the farmers sitting around their

houses, leaving freshly imported negroes to do their labor. He was amazed to see the difference between the appearance of farms cultivated in one case by the owners and in the other by black slaves and in the habits of living of the white families in ownership.

On one farm house, where he stopped for the mid-day meal and to feed his horse, he was invited to the table loaded down with full dishes,

while about it stood several half-grown Africans, as waiters, all perfectly nude.

At some point on the long level stretch of coast road between Georgetown, S. C., and his destination, Charleston, ahead of him, an

hundred yards, sprang into his road

fourteen full-grown black men, per-

fectly nude.

Snatching his fowling piece at his side, he fired into the group. All fled precipitately into the swamp hard-by and he saw no more of them.

A gentleman of fortune and high breeding came down from Massachusetts and near Edenton, on the Alber-

marie Sound of North Carolina, pur-

chased a large body of land, placing

on it as laborers many Africans fresh

from the slave ships. For some time

after their arrival and assignment to

labor, in the early hours of the night

they would gather in groups and sing

in monotonous tones their native

songs. The singing so excited them

that they would break off, link hands

and walk in long lines into the sea,

on their way back to Africa. So many

were drowned that the overseers were

compelled to forbid the singing to

avoid the mad excitement it stimu-

lated. Although all the States but South Carolina and Georgia had interdicted the African slave trade before the Constitution was written, ship masters habitually, for years, ran their vessels into obscure bays and inlets on the coast of Maryland and Delaware. The victims were slaves or freemen. Abatement of the practice was solicited of Congress in its early sessions, but the answer was that the Constitution left such matters to the remedy of the State complainant.

The question of slavery and the rights of slavery in the Constitution of 1787 appears so definitely set forth in the memorandum left to posterity by the renowned George Mason of "Gunston," near Mount Vernon, on the Potomac, that it is here reproduced in full. Mr. Mason was a delegate from Virginia to the Convention. His memorandum is perfect and of utmost importance:

"Gunston Hall, Sept. 30, 1792.
Exrelatione. G. Mason:

"The Constitution as agreed to, a fortnight before the Convention rose, was such an one as he would have set his hand and heart to. First: The President was to be elected for seven years, then ineligible for seven years more. Second: Rotation in the Senate. Third: A vote of two-thirds in the legislation on particular subjects, and expressly on that of navigation.

"The New England States had been constantly with us on all questions. (Rhode Island not there and New York seldom) so that it was these three States with the five Southern ones against Pennsylvania, Jersey and Delaware.

"With respect to the importation of slaves, was left to Congress. This disturbed the two southernmost States, who knew that Congress would at once suppress the importation of slaves. These two States, therefore, struck up a bargain with the three New England States (Massachusetts, New Hampshire and Connecticut). If they would join to admit slaves for some years, the two southernmost States would join in changing the clause which required two-thirds of the Legislature in any vote.

"These articles were changed accordingly and from that moment the two southernmost States and the three northern ones joined Pennsylvania, Jersey and Delaware, and made the majority of eight to three against us instead of eight to three for us, as it had been through the whole convention. Under this condition, the great principles of the Constitution were changed in the last days of the convention."

5,000 Negroes Imported Annually. Under the protection of the Federal Constitution, New England ship masters delivered to South Carolina rice planters of the "low country" from four to five thousand Africans a year for years. The rice trade became exceedingly profitable but only because

Historical - 1919

SAVING THE DOUGLAS HOME

Frederick Douglas has been one of the greatest leaders the race has ever seen. He was a life-long martyr to the cause of freedom. He was one who possessed the moral courage to do and to dare. His whole life and story, his trials and achievements reflect glory on his race. 'Tis many years since he has passed to the invisible choir, but he has left us an example and a life-story as glorious and as stirring as was ever human legacy to any other race. Like Washington and other great men, Douglas has left us a home to preserve his posterity. There is now on foot a movement to further perpetuate the memory of this great man, orator and journalist, by the preservation to his race and country of his home at Anacosta, Va. This movement should be generously supported and contributed to by every race-proud colored man and woman. John W. Lewis, of the People's Bank of Washington, D. C., is in touch with the movement, and would gladly receive subscriptions for the purpose. With such responsible men in the movement as Mr. Lewis the colored skeptic has nothing to fear and will not be able to excuse to posterity and himself his action, or rather lack of action, should he not subscribe to this worthy and patriotic cause. It would be as much a reflection on the colored race to let Douglas' home fall under the hammer as it would be for the white people of this country to allow the home of George Washington to be destroyed. There should be an equal spirit among us to preserve the homes of our great. That house where once has breathed a great spirit well may act as a hall-mark of fame and a shrine for the holy inspiration and encouragement of ambitious generations.

Anacosta, Va., is a fitting place for this reminder of the great just as Rochester, N. Y., is for his monument, thanks to John W. Thompson and the citizens of Rochester. His home should be a place of history for the perpetuation of his name and fame and the inspiration and encouragement of generations to come. Let this generation do its duty, less we be judged by future generations as luke-warm to our great and treacherous to their memory and the fortunes of the race.

EXCESSIVE NEGRO MORTALITY: SOME CAUSES AND REMEDIES

ADDRESS DELIVERED BY P. B. YOUNG AT THE CORNER STONE LAYING OF THE JAMES BERTS POINT HOSPITAL, NORFOLK, VIRGINIA, TUESDAY, AUGUST 25TH, 1914.

This day marks the beginning of a new era in the history of Norfolk, and of the Negro race in this community. The laying of the corner stone of a hospital, which must necessarily take an important part in the great campaign for public health, is one of the most significant forward movements that have developed among us within recent years.

This occasion is a propitious time for the discussion of one of the most serious problems which con-

front the Negro race—our enormous death rate, its causes, and remedies therefor. Many of you doubtless read a few days ago in the local newspapers a report of the Commissioner of Health for the City of Norfolk, in which it was shown that the Negro death rate for this city during the month of July was 34.6 per 1000 of population while the white death rate was only 11.5 per 1000. These figures indicate that in Norfolk we are dying three times as fast as the white

people. This rate is higher than the average rate for the whole country, 23.7 per 1000 Negroes as compared to a rate of 13.7 per 1000 for the whites. It is significant that Norfolk, which has no colored hospitals, and a small number of colored physicians in proportion to colored population, has a higher death rate than other cities with large colored populations that have Negro hospitals.

THE NEGRO DEATH RATE

There is much discussion at the present time in the medical and secular press, and much is being spoken from the platform and written into books concerning the high death rate of the Negro race. We are forced to admit the existence of this alarming condition, but in order that we may understand why it exists, how it exists and how it may be remedied, let us review briefly its causes.

BEFORE AND AFTER FREEDOM

We have very little information on the mortality rate of the Negro race during the period of slavery, as no accurate records pertaining to Negro health were kept. Let us assume, however, that fewer Negroes died then from preventable causes, due to the different status of the race, which is easily explained. When the Negro was property, his physical welfare was looked after just as people today look after the physical welfare of their property, whether it is houses, horses or mules. Negroes were not allowed the free and indiscriminate use of whiskey and were given simple, but wholesome food, regular hours of work and regular hours of rest. Aside from this the race lived in the open air two-thirds of every day. As a result tuberculosis, which is essentially a house disease, was rare among members of the race. Diseases of the nervous system were also rare.

AN ERA OF WASTED ENERGY

At the close of the war a new era for the Negro began. Brought suddenly face to face with freedom and burdened with both poverty and ignorance the race was unprepared to meet the stress of social and economic conditions and retain its vitality of slavery days. Ignor-

portunity of attending the public schools where they may learn elementary hygiene, the use of soap and water, the tooth brush, cleanliness in the home, suitable hours of rest and work and when to consult a competent physician. Patent medicines and root doctors have also contributed their share to the Negro's high mortality rate.

(5.) Dissipation. Riotous living and the free use of intoxicating liquors, the eating of improper foods and other over-indulgences also contribute largely to the death rate of the Negro.

PREVENTATIVE MEASURES

All of these causes have their remedies. The first and most important arising from social and economic conditions, will require time to work out, but every day brings new evidences of their improvement. There must be a larger awakening of the Anglo-Saxon's public conscience. The causes that lie entirely within our control require education to eliminate. These have been slowly improving during the past twenty-five years under the influence of the colored physicians and nurses, with the cooperation here and there of intelligent ministers and teachers and of the press.

The redemption of the race from the ravages of disease must be wrought by members of the race.

We can no more depend upon the white physicians and white hospitals for the improvement of Negro health than we can depend upon white teachers and white schools for our educational needs. They will help, but as the late president of the Virginia Board of medical examiners once said to a colored physician: "It is the colored physician who can best serve the colored people. We can help, but not as much as the colored physician."

Our people must lend their cooperation to their physicians and others who are developing new agencies for the improvement of Negro health. Preventative medicine and measures must have the cooperation of the people. The battle is on and the battle cry is education. In a recent number of the Annals of the American Academy of Political and Social Science, Dr. Samuel B. Jones, a noted sociologist and physician of Greensboro, N. C., tells us—

"Under that banner the best for the Negro race has been accomplished while the battle cry changed from books to tools, from class rooms to work shops, from the theoretical to the practical. Now another battle cry is sounding, louder and more insistent: it is the battle cry of physiological teaching directed towards the prolongation of life and the diminution of human suffering, for without sound health the finest classical education and the most useful industrial training avail nothing."

OPPORTUNITY FOR SELF-HELP

The call is for each Negro to enlist in this war upon disease. The battle is being fought, as Dr. Jones says, "on a territory where all may operate—the field of public health." There is an opportunity for each Negro in Norfolk to aid this movement by moral and financial support. The problem of the conservation of Negro health calls for self-help—

"Self ease is pain, the only rest
Is labor for a worthy end;
A toil that gives with what it yields
And bears while sowing outward fields

The harvest song of inward peace."

The effort to establish this hospital is not a chimerical experiment. It is not a hasty attempt upon the part of one who has not first calculated the size of the task, estimated the cost, and measured his every step. It is not the scheme of a fanciful dreamer ambitious to obtain professional notoriety by appealing to the credulity of the ignorant. It is the undertaking of a skillful physician and philanthropist a successful practitioner, who recognizes the imperative need of his race in this community and with confidence in his own ability, and faith in God, and faith in his own people, he has out of his private means made possible the auspicious beginning of this movement, and our failure to build upon the foundation which he has laid will not be far short of a grave injustice to generations yet unborn and a crime against society.

BEGINNING OF NEW CONDITIONS

We have outlined how during the first twenty-five years of freedom the foundation was laid for what is now our high, but slowly decreasing death rate. At the expiration of that period began a new period in which appeared distinctive agencies for the reduction of Negro mortality. Colored medical schools and hospitals and training schools for nurses were established. Negro Medical Colleges began to send out their graduates to reduce the death rate. Trained nurses also contributed their share to the teaching of hygiene. The pioneer physicians sent out by our colored medical schools were more than the mere practitioners of medicine. They very often medical missionaries. At first they had much to overcome in the prejudice and ignorance of their own race and in many cases the prejudice and competition of the physicians of the opposite race. But their number gradually increased until now we have over 3600 with more than 65 hospitals and nurse training schools. By their faithful and self-sacrificing efforts in co-operation with the work of the colored trained nurse, the Negro death rate is gradually declining and in another fifty years of health improvement and preparation for efficiency the race should show a mortality rate of not more than 12 persons per 1000 of population.

NORFOLK'S GREATEST NEED

I cannot impress upon you as fully as I desire, my fellow-citizens of Norfolk, the importance of encouraging by your moral and financial support and in every other legitimate manner this hospital movement. To the colored people of Norfolk it means more than a mere retreat where our people may go for efficient modern surgical and medical treatment, but it marks the awakening of the public conscience to the one of the greatest needs of the race in this community. When we pause to consider just how much our material progress, our educational religious and progress and even our civil and political welfare depend upon the conservation of our health we must realize how large an opportunity we are neglecting should we fail to lend to this movement every facility at our command.

INFANT MORTALITY IN NORFOLK

I need not point out to you the lack of hospital facilities for the race in this city. I need only to remind you, that the fact that we are dying here three times as fast as white people is due largely to this lack of hospital facilities. Let me illustrate this point: The main causes of the high mortality rate among Negroes are diseases of infants and tuberculosis. You may be surprised when I tell you that 27 per cent, of all deaths among the race are those of infants. Medical science has proved that the majority of these deaths are preventable. Nine out of every ten babies that are born under favorable circumstances can be saved. We will agree, then, that a hospital, with a large, well-equipped maternity ward, where mother and baby could be cared for would materially reduce infant mortality. During the month of July there were 57 colored babies born in the city of Norfolk. Twenty two babies died under the age of one year. According to the health commissioner these deaths were due to diarrhoea and enteritis, caused by carelessness and neglect in feeding. Does not this fact alone emphasize the great importance of having here in our city a well-equipped colored hospital? I am aware that some will raise the question that it requires a great deal of money to run a hospital. That is true, but it is equally true that it does not require a very great deal of money to start one. And when one is properly started the money that will be required to enlarge and maintain it will be available.

But this money will not be available until the forty-thousand colored people in this city who have built and maintained a half million dollars worth of churches make the first move. Structures for the preservation of the body, that we may live Godly, wholesome and useful lives are no less important than temples for the salvation of the soul. We cannot maintain clear minds moral consciences and pure souls in diseased bodies.

DISEASES MOST FATAL TO NE-

GROES: SOME CAUSES

Analyzing the diseases most fatal

to Negroes we find that they are due largely to preventable causes. The leading causes are: diseases of infancy 27 per cent, tuberculosis 18 per cent, pneumonia 11 per cent, diseases of the heart 8 per cent, Bright's disease 7 per cent, diarrhea 6 per cent. There are many contributing causes for these diseases:

(1.) Environment. In the cities the Negroes are restricted to segregated sections, where, because of not having the ballot they are denied sanitary improvements.

(2.) Improper housing. In the restricted districts in which the Negroes are compelled to live proper organization of the farmers of Nantmond county. It was real inter-

esting to see the men who house four families in a thirty foot lot. No windows at all in some rooms, the head. That he is an organi-

no front yards and a back yard of sometimes not more than thirty square feet for the use of four families. I have seen rows of these tenements covering whole city blocks with no arrangement for sewage disposal.

(3.) Low living standards. In the cities the Negroes are always forced to accept the employment that affords the hardest work and lowest wages. Men who do not earn more than \$9 per week have to provide for a family of from six to eight members. Because of low wages they are forced to live in three-room tenements for which they pay a weekly rent of \$2.50 to \$3. Of course these conditions apply only to the poorer class—those who have been unable to lift themselves above such economic conditions. Occasionally one who by thrift and economy saves enough to enable him to move his family to better surroundings finds himself hemmed in by class restrictions and segregation laws.

(4.) Ignorance. Ignorance of the most simple laws of health visited his uncle, Dr. Jordan, at the school, Monday. Attention is called to the actions of some of our girls and boys at the Union Station during train hours. Our mothers and fathers would do well in assisting Dr. Jordan in performing his duties as Probate officer.

Mr. B. B. Elliott, who is Scout Master of the Booker T. Washington Boy Scouts, forty or more in number, between the ages of 13 to 24, has kindly consented to work with the officer in looking after these and other boys.

the six Negro priests, was born in British Guiana, and is about 35 years old. He was educated in the Cathedral common school, Georgetown, St. Stanislaus College, Cambridge, Eng., University, and Queen's College, British Guiana. He also studied law, but only practiced it a short time. He then turned to journalism, becoming attached to the editorial staff of the Montreal Daily Star. In December, 1905, he entered St. Paul's Seminary, St. Paul, under the patronage of Archbishop Ireland.

FARMERS' CONFERENCE

SIX NEGRO PRIESTS EDUCATED IN AMERICA.

Rev. Stephen Theobald, who graduated from St. Paul's Seminary this summer and was ordained a priest, is the youngest of six Negro Roman Catholic priests that have been educated in this country.

The first was Rev. Augustin Tolton. He was a native of Illinois, came of slave parents, was ordained in the Propaganda, Rome, in 1888, and became pastor of St. Monica's church, Chicago, where he died some years ago. The other priests are: Rev. Charles R. Uncles, who was the second to be ordained. He was born in Baltimore, was ordained in the cathedral, that city, in 1891, by Cardinal Gibbons, and is a professor in Epi-

phany Apostolic College, Walbrook, Baltimore. Rev. John H. Dorsey was the third. He was born in Baltimore, ordained in the cathedral there by Cardinal Gibbons, and is now attached to St. Joseph's College for Negro Catechists, Montgomery, Ala. Father Dorsey was followed by Rev. Joseph Plantevigne. Father Plantevigne is a native of Louisiana. He is assistant pastor of the church of St. Francis Xavier, Baltimore, which is for the exclusive use of Negroes. The fifth colored priest is Rev. Joseph A. Burgess, C. S. Sp. Father Burgess was born in Washington, D. C. He is a member of the faculty of the Holy Ghost Apostolic College, Cornwells, Pa.

Father Theobald, the youngest of

HISTORICAL - 1914

The report was adopted (May 29, 1912).

The name of Dr. R. E. Jones was among those presented for election to the Episcopacy.

The two propositions for Constitutional Amendments were then submitted to a constitutional vote.

Proposition No. 1—Bishops for Races and Languages: Ayes 520, Noes 45.

Proposition No. 2—Making it possible for these Bishops to preside in the General Conference: Ayes, 430, Noes 112.

The total number of delegates in the General Conference of 1912 was 821. A two-thirds vote of this number would be 548.

Edgar Blake raised a constitutional question that the two-thirds vote referred to in Article X of the Constitution of the General Conference means two-thirds of the total membership of the General Conference.

It is the settled rule of all great institutions that, after due, legal and timely notice of a meeting has been given, a quorum being present, in accordance with their constitution, whatever is done by those present and voting is as binding as though every member had been present.

the organization would have to be made.

Unjust charges were being made. Charges justifiable, but not against the Klan.

Misapprehension as to the real nature and object of the Klan.

Unwise and over-severe legislation.

Matters grew from bad to worse, until it was necessary for the government to interfere, and in 1868 appeared the "Anti-Ku-Klux Law" passed in Tennessee. It was extreme as one can judge from a few features called at random.

It created strife in the State, by permitting any person in the State to become an officer, with power "to arrest without process" a Ku-Klux suspect.

While it emphasized loyalty to the government, it only amounted to swearing allegiance to the carpet bag rulers.

While the law claimed to be made in order to suppress lawlessness, it was not so enforced or construed by the men in power, for the more lawless "Union" or "Loyal League" was permitted to continue its evil life.

Military rule was easily secured in any section, and usually resulted in a reign of terror.

Early in 1869, it was deemed wisest for all concerned for the Klan to disband, and the Grand Wizard issued his proclamation stating "that the Order had accomplished the greater part of the objects for which it had existed, at a time when civil law afforded inadequate protection to life and property," when robbery and lawlessness of every description were unrebuked; when all the better elements of society were in constant dread for the safety of their property, persons and families and only the Klan afforded protection and contributed to public welfare.

"Secret orders went to every den in the Empire," thus lived, so died this strange order. Its birth was an accident; its growth a comedy; its death a tragedy. As a secret organization it kept its secret, despite State decrees, Congressional investigation committees, and the inquisition of individual members.

Let our Southern children learn that the Ku-Klux Klan was not "conceived in malice, nursed by prejudice and hate, for lawlessness, rapine and murder." Teach them, no matter what history may say, that the Ku-Klux-Klan was a necessity to the South in order to protect life, liberty, and the rights of prosperity during the seven years of reconstruction regime. Let us ever remember those mystic numbers, who formed a white invincible ring around Southern homes and Southern honor.

25TH ANNIVERSARY OF COLORED TEACHERS IN LOCAL SCHOOL SYSTEM

Large And Enthusiastic Gathering At Sharon Baptist Church

In Celebration of the

The Afro-American Ledger 5/1/14

PROMINENT PERSONS PRESENT

Hon. Harry S. Cummins, Principal George B. Murphy and Others Deliver Addresses.

It looked as if all Baltimore were present at Sharon Baptist Church Thursday night to add its approval to the great work that colored teachers have done in the city schools since 1889, when the new school building at Carrollton and Riggs avenues was played in the hands of a colored faculty.

The exercises on Thursday night were in celebration of the twenty-fifth anniversary of the occasion, and were in charge of School No. 112, which was later built to relieve the congested conditions at Carrollton and Riggs avenues.

Nearly all of the speakers praised the efficiency of the colored schools since they have been in charge of colored faculties and the big audience frequently applauded vigorously.

Principal George B. Murphy, who presided, mentioned the early work done by colored teachers and praised the late Dr. George Lewis Staley, first principal of the Colored High School. He also told of the present

work of the schools.

Councilman Harry S. Cummings praised late Councilman Hiram Watt for his indefatigable efforts in having colored teachers first employed in the schools. He urged that growing prejudice made it necessary for the race to cooperate with the teachers and to see that the young got all the education possible. He also praised former Mayor Latrobe for his efforts in securing colored teachers.

Rev. Dr. W. M. Alexander spoke of his deep interest in the work being done by colored teachers and of its value to the community.

Other speakers included Miss Fannie L. Barbour, George W. Biddle, William H. Lee, Mason A. Hawkins, principal of the High School; John H. Murphy, editor of the Afro-American Ledger; Howard M. Gross, of the Educational Association; Gough D. McDaniels, of the High School Alumni Association; Dr. William H. Wright; Daniel A. Brooks, of the School Men's Club; William Anderson, of the Principal Teachers' Association, and Joseph H. Lockerman, of the Teachers' Training School. Musical number were furnished by Misses Amelia Peck, Florine M. Cooper, Mary J. Dorsey, Blanche J. Calloway and a chorus from the school.

The invocation was by Rev. Dr. Harvey Johnson and Rev. A. J. Mitchell offered the benediction.

Schools Have Been Provided for

Colored Children in Baltimore for Many Generations.

THE SCHOOL BEFORE THE WAR

Part Played by Late Hiram Wat

ty And Others In Fight

For Employment of

Teachers

—

The celebration at Sharon Baptist

Church, Thursday night of the

another in the alley in the rear

twenty-fifth anniversary of the be-

schools established were those run by the late Mrs. Adele Jackson on W. Biddle street, conducted by her daughter, Mrs. Adele Duffin; Miss Mahalla's school on Dallas street, Douglass Institute, the one in Douglass Institute, the beginning of the installation of colored teachers in the city schools brings to mind the fact that Maryland has had schools for its colored boys and girls for generations. There was one established three hundred years ago, but sentiment closed it up.

One hundred years ago, a movement started which resulted in the establishment of schools for free colored children of the city. Many of those who learned to read and write in those days were clandestinely taught by whites. That was the way that the slave boy, who afterwards gained worldwide fame as Frederick Douglass, learned how to read and write.

Among the schools maintained prior to the Civil War were those taught by Rev. Harrison Webb at St. James P. E. Church, several by the Watkinses, one in the hall in the rear of old Sharp Street M. E. Church, another in Asbury Hall, and in Baptist Temple, Calvert and Saratoga streets.

George T. Watkins, who ran a school on Tessier street, is still living at the age of 90 years.

Those early schools trained many of the most influential men and women of a generation or two ago, and their children have also received a good education.

Following the Civil War schools were established in all parts of the State. The late John Henry Butler established schools in the counties under the auspices of the Freedmen's Bureau. Colored teachers were employed in the counties, but save in 1866-67, the city schools were in charge of white teachers.

The colored schools here are the outgrowth of some of the schools started in churches and halls. With the rapidly increasing colored population of Baltimore after the Civil War the enrollment largely increased and several buildings were erected, but most of those used had been occupied at one time by whites.

The erection of the High School and School No. 9, in 1889 were the first since the one on Waerche street was built in 1877.

Among the well known private

Normal School and Morgan College

The Normal School, which was located at Courtland and Saratoga streets, was run by the Society of Friends. There many of the first colored teachers in the State received their training. Morgan College was first known as the Centenary Biblical Institute. It was run under the auspices of the M. E. Church. Most of its old graduates entered the ministry, but a number either became teachers or entered the professions.

EARLY AMERICAN POLITICS

THE NEGRO IN THE BEGINNING (CONTINUED.)

By John Witherspoon DuBose

advertisers. By John With

Spottswood, dated from the President's house, Philadelphia, November 23d, 1794, Washington replied to certain inquiries of this Virginia correspondent, who had applied to him for advice as to the policy of taking considerable number of negroes across the Alleghanies to open farm lands in the Mississippi valley. After recommending that the capital proposed to be invested in negroes, to cultivate crops for which as yet, there was no certain market, be invested in the wild lands themselves, the letter proceeded:

"I shall frankly declare to you, I do not like to think much less talk of it.

Were it not that I am principled (sic) a. g. t. selling negroes, as you would do cattle at a market, I would not in twelve months be possessed of one as a slave."

In a long letter of instructions however to the Agent in charge at Mount Vernon, the President, describing each of half dozen white overseers employed on the farm, of the

seers employed on the farms or the estate, referred to one farm under the management of the negro boss, "Davy" as in better condition than any of the others where the white overseer were placed, except that Davy had to be watched to see that his live stock was adequately cared for.

In a letter to General Norman McLeod from Philadelphia, the President wrote of his expectations to hire out the negroes at Mount Vernon and would put the price low. The trouble on his mind was to keep the families intact. Some were "Dower negroes," that had intermarried with his own. The Mount Vernon negroes had inter-

the Mount Vernon negroes had intermarried with neighbors and it will be a trying and affective affair happen when it will"—to separate married people.

Hiring out the negroes from the estate was expected to open the way to Scotch farmers whom it was in prospect to colonize the land. Colonel Jobias Lear was then abroad with instructions to collect the colonists. The President found the agriculture of the estate put him in debt every year. He could not support the business.

SCOTCH FARMERS WERE NOT TO BE ENTICED.

The Scotch farmers were not to be
enticed, so nothing came of the pro-
ject of colonization and contingent
hiring out the slaves.

Before the plan of Washington, Mr. Jefferson, then minister of the American Confederation wrote home to Edward Bancroft of his purpose to colonize Germans on his estate. He would divide the land into farms of 50 acres. He would import as many young Germans as he had slaves. On alternate farms he would establish Germans and negroes. The children

JEFFERSON'S SCHEME NOT REASONABLY PRACTICAL.

It cannot be said that Mr. Jefferson's life-long and most intelligent consideration of emancipation and deportation, as a joint scheme, was ever able to mature a reasonably practical process. As to emancipation, he held that under law, older than the government of the United States and specifically under the Constitution of the United States, property had been invested in slaves and there was no legal power of confiscation, nor likely to be. This seems to have been the

conclusion of Lincoln, nor he, with marked emphasis, assured Mr. W. C. Bibb, of Montgomery, in an interview, face to face, in the White House, on April 12, 1865 that his "Emancipation Proclamation referred only to slaves within the military lines; I have no power to emancipate slaves but there is an amendment now out among the States that will free all if adopted." "Left to me," he continued, "I would pay for them."

The nearest approach that Mr. Jefferson could make to his scheme of deportation was to free all born after

a date named and deport them—exactly to what land, he could not determine, but favored the West Indies. Certainly, he would not colonize them in the United States, he said, for that enterprise could offer no permanent liberation of this country from the incubus. Whatever the destination of the deported might be, they should be sustained there by the Federal Government for one year free of cost.

~~e~~—Galbourn never suggested the Jefferson

Cathoun never accepted the Jeffersonian scheme in either phase. The African slave had arrived on these shores unknown to the civil law. He had come from his own land where no civil law had ever been known. He had gradually won by his importance to society complete protection to life and person. He had multiplied and increased his numbers. He derived a greater share of the profits from his labor than any laborer on earth. The products of his labor had built up the most extensive system of manufactures and the richest commerce known to the annals of time. His relation to the superior race had given to that race, in its daily contact with him, a measure of strength in virtue and intelligence, which from the beginning had enabled it to prevail in the construction and operation of the government of the United States in competition with the greater numbers of the rival section where the negro carried no influence.

Calhoun differed with Jefferson, contending that the co-dependence of the races was providential and the effect of their contact as master and bondsman a demonstrated mutuality of benefit. He would let good enough alone. He would leave to the logic of events that final decree which would displace "good enough" with the evolved, and as yet unanticipated better things.

NEGRO PROVED HIS RIGHT TO EARN WAGES

It is true and perhaps human foresight was unequal to the contemplation in the time of Washington and Jefferson, and even down to the later time of Calhoun—but nevertheless it is true, that when the negro in the Southern States proved his availability as a perfect agricultural laborer, proved his competency to surpass in efficiency and docility all other classes of domestic servants, he laid the predicate for his admission to the wage status, and his exemption from the status of bondage, that the eternal law of organization society would vindicate and which chance now fortune could resist.

Southern slavery was a self-extinguishing institution, but Horace Greeley did not so realize when in the 1850s he proclaimed "the twentieth century will open without a slave in America." Greeley did not see that monopoly of cotton production in the slave States must so augment the cash value of cotton field labor that economy would demand a wage for that labor. Therefore, in his narrowness of view, the great humanitarian took rank willingly with the revolutionary abolitionists. The Southern people

who had advanced the African from a condition of grossest surgery to one of lawful protection from every harm, lawful rearing from infancy, lawful care in old age, would have found no difficulty in assenting, and with alacrity, to his self-earned emancipation. Appomattox, above all its attestations of fact, is most significant in this, that it stands in the history of the negro of the South evidence of a most preposterous attempt to forestall the destiny of that race in working out its own redemption.

In this place, last Sunday, it was shown by the testimony of George Mason of "Gunston Hall," Va., a distinguished member of the Philadelphia Convention, of 1787, that Massachusetts, New Hampshire, Connecticut, New Jersey, Pennsylvania, Delaware, South Carolina and Georgia, eight States, imposed on Maryland, Virginia and North Carolina toleration of the African slave trade for twenty years, by terms of a "bargain." The slave States, of 1860, demanded that the "bargain," guaranteeing the security of slavery, be lived up to. The "bargain" lived up to, was all that was necessary to demonstrate the self-extinguishing capacity of African slavery in the Southern States.

Mr. Jefferson's theory of the necessity of deportation, followed by Mr. Calhoun's theory of the necessity of perpetual bondage of the negro were errors, to the extent that the only real necessity in the premises is the political supremacy of the white race in those States, unmolested from Washington.

History Of The Movement For Negro Bishops in the Methodist Episcopal Church

By Attorney Frank B. Smith

In the General Conference of 1872, the Committee on Episcopacy read Report No. IV as follows: "The Committee on Episcopacy respectfully report to the General Conference, concerning the election of colored Bishops, that they are deeply impressed with the Christian spirit manifested by those moralizing the General Conference on this subject. The spirit of progress of our brethren of color in all that elevates mankind is most commendable, and we have no doubt there is a future of great promise before them. Your committee would further report, that, in their judgment, there is nothing in race, color or former condition that is a bar to an election to the episcopacy, the true course being for us to elect only such persons as are, by their pre-eminent piety, endowment, culture, general fitness and acceptability, best qualified to fill the office."

The report was adopted.

In the General Conference of 1880, Report No. V of the Committee on Episcopacy was as follows:

"We have also had before us certain papers asking the election of a man of African descent to our episcopal office, and other papers asking that the residence of such Bishop be in Liberia. It is claimed in these papers that the circumstances of the people of African descent are such that the efficiency of the work of our Church among them demands the election of a man of African descent to our episcopacy; that such election more than any other fact would establish beyond all gain-saying the relation of our Church to its members of African descent; that it would give electing a colored Bishop at this time, feel them a Bishop who could mingle freely with them without embarrassment to the work among them in any locality; that these ends would be reached and the needed administration in Liberia secured by fixing the residence of such Bishop in that colony."

Your Committee have considered these facts, but in view of the statement received from the present Board of Bishops as to their ability to discharge the duties of the superintendency, we recommend the adoption of the following:

Resolved 1. That this General Conference elect no Bishops.

Resolved 2. That the facts presented in the several petitions above mentioned are rejected be indefinitely postponed.

titled to a careful consideration whenever the election of additional Bishops shall become necessary.

~~Resolved 3. That we reiterate the declaration of the General Conference of 1872 touching the election of a man of African descent to our episcopal office, and assert that race, nationality, color, or previous condition is no bar to the election of any man to the episcopal office in our Church, nor to any other elective office to be filled by the General Conference."~~

The report was adopted.

In the General Conference of 1880, Report No. 3 of the Committee on Episcopacy was read, and J. S. Smart moved to adopt. The report is as follows:

"The Committee on Episcopacy, after considering the memorials and petitions referred to it on the election of a Bishop of African descent, adopted each of the following resolutions by a vote of thirty-nine to eight:

"Resolved 1. That the best interests of our Church in general, and of our colored people in particular, require that one or more of our general superintendents should be of the African descent.

"Resolved 2. That we recommend that this General Conference elect one Bishop of African descent."

Alfred Wheeler presented the following Minority Report, and moved that it be substituted for the report of the Majority:

"The portion of your Committee on Episcopacy, differing widely from the majority, both as to the interest and expediency of electing a colored Bishop at this time, feel constrained to express our dissent by a minority report. After listening attentively to the prolonged discussion upon the subject, and giving due weight to the arguments urged in its favor, and to full representations of the state of our religious work among the colored

people of the South, representations made by themselves, as well as by their white co-laborers, we are convinced that sound policy forbids the adoption of the recommendation of the majority.

"Resolved, therefore, that we deem it inexpedient to elect any more Bishops at this General Conference."

On motion of Emperor Williams, the yeas and nays were called, and the motion to indefinitely postpone was carried by a vote of 228 yeas to 137 noes.

The Committee on Episcopacy brought in no reports upon the subject in the General Conferences of 1884 and 1888.

In the General Conference of 1892, the Committee on Episcopacy submitted Report No. V as follows:

"As respects the memorials concerning the election of a colored Bishop, referred by the General Conference to the Committee on Episcopacy, the Committee respectfully reports that, since all ministers and members of the Methodist Episcopal Church, of every kindred, tribe and condition, are equally entitled to all of its rights and privileges, the race or nationality of Bishops is not a proper subject for legislation, but must be decided by the free votes of those invested with the responsibility of electing Bishops."

The report was adopted.

In the General Conference of 1896, J. M. Buckley presented Report No. II of the Committee on Episcopacy, which reads as follows:

"In the election of Bishops there should be no discrimination on account of race or color, but men should be chosen because of their worth and fitness for the position.

"In the presence of this statement, often reiterated by various bodies of our Church, we believe the time has come when the General Conference may safely and wisely choose a Bishop from among our seventeen hundred ministers of African descent."

L. B. Wilson offered the following substitute:

"Since all ministers and members of the Methodist Episcopal Church, of every kindred, tribe and condition, are equally entitled to its rights and privileges, the race or nationality of Bishops is not a proper subject for legislation, but must be decided by the free votes of those invested with the responsibility of electing Bishops."

On motion of W. H. Logan the substitute was laid on the table.

The motion by I. P. Teter to divide the report was laid on the table, and the report was adopted.

J. M. Buckley (then) presented Report No. III of the Committee on Episcopacy, recommending the election of two Bishops. J. D. Walsh offered the following amendment:

"Whereas, the election of Bishops by this Conference requires a two-third majority of all of the votes cast; and

"Whereas, this provision will keep before this Conference for a considerable length of time some of the brethren who will be presented for this office, that they may be carefully considered as to eminent fitness for this

place of high honor and extraordinary au- ference to change the fundamental law so as to any race, therefore, the Committee on thority, thus properly and safely guarding to make possible the realization of the desire Episcopacy respectfully submit the follow- the door of entrance; and

"Whereas, there are so many more than important objects; therefore three men here who, in the estimation of their friends, are well fit to adorn this high calling; and

"Whereas, our colored brethren cannot hope to win a place for one of their number against so many well deserving white contestants; and

"Whereas, the presence of a colored Bishop among our 18 colored Conferences and 265,000 members would be a great stimulant and inspiration to that department of the work; and

"Whereas, many members of this body and of the Church at large believe a much larger body of General Superintendents could be profitably employed;

"Therefore, I move to amend the report by adding the following words, to-wit: 'pro- vided that if one of the men receiving a two- third majority for this office be a colored man, then the number to be elected shall be four instead of three.'

The motion of J. D. Walsh was laid on the table.

The name of Dr. J. W. E. Bowen was among those presented for election to the Episcopacy. He led on the first ballot.

In the General Conference of 1900, J. M. Buckley, Chairman of the Committee on Episcopacy, read Report No. V, as follows:

"In the election of Bishops there should be no discrimination on account of race or color, Conferences, and of the Lay Electoral Conference may safely and wisely choose a Bishop of African descent, and we recognize the need of such an officer among our people of African descent."

The report was adopted. The name of Dr. J. W. E. Bowen among those presented for election to the Episcopacy.

In the General Conference of 1904 Report No. 12 was adopted. It reads as follows:

"Concerning memorials from the Tennessee, North Carolina, South Carolina, Florida, Mississippi, Texas and Lexington Conferences requesting the General Conference to provide for the election of Bishops of African descent who shall be assigned to conferences consisting wholly or partly of various races and languages, among chiefly of ministers of African descent, we respectfully report that: In the present state of our fundamental law a constitutional objection is raised to the granting of the request of elect anyone to the itinerant General Superintendency of the Methodist Episcopal Church and tacitly or expressly referred to this Committee by the General Conference a memorial from the Rock River Con-

Episcopacy respectfully submit the following of the memorialists and to accomplish othering:

"Resolved 1. That this General Conference propose the following amendment to the Constitution:

Constitution: To strike out from the 3rd Restrictive Rule, paragraph 67, Section 3, of the Discipline of 1900 all after the disjunctive 'but' and insert the words 'may elect a Bishop or Bishops for work among particular races or languages, or for any of our foreign missions, limiting their episcopal jurisdiction to the same respectively,' so that the whole paragraph shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerary General Superintendency; but may elect a Bishop or Bishops for work among particular races or languages, or for any of our foreign missions, limiting their episcopal jurisdiction to the same respectively."

"Resolved 2. That should this report be adopted the above proposed amendment to the Constitution shall be submitted to the General Conference in order to ascertain whether the legal constitutional vote of two-thirds of the members present and voting

"Resolved 3. If such should be the result of the Bishops shall be requested to submit the Annual Electoral Conference in such order as they may determine; but if no Bishop be present, the General Conference shall elect one of its members to preside pro tempore."

"Resolved 2. That should this report be adopted, the above proposed amendments to the Constitution shall be submitted to the General Conference in order to ascertain whether the legal constitutional vote of two-thirds of the members shall be given.

"Resolved 3. That if such propositions shall be adopted by the General Conference the Bishops shall be requested to submit them to the members of the Annual Conference,

In the General Conference of 1908, the name of Dr. M. C. B. Mason was among those presented for election to the Episcopacy.

In the General Conference of 1912, the name of Dr. C. C. Clegg was among those presented for election to the Episcopacy.

In the General Conference of 1915 and 1916, said propositions to be voted on separately."

"Bishops for Races and Languages. There were submitted to the Committee on Episcopacy various memorials praying for increased and more specific supervision for peoples of various races and languages, among which were special pleas for the election of a Bishop of African descent. As it has been

A motion to lay the report on the table did not prevail.

J. W. Smith presented a minority report, and moved that it be substituted for the report of the Committee.

A motion to lay the minority report on the table did not prevail.

On motion of J. C. Nicholson, the previous question was ordered.

On motion of R. E. Jones, the minority report was laid on the table.

On motion of G. H. Bickley the amendment was laid on the table.

Colored People is to speak next Sunday, the sessions continuing through Monday and Tuesday. At the meetings a long list of speakers will discuss problems relating to the Colored race in the United States, particular attention being paid to race segregation and discrimination.

The speakers will include white and Colored men and women, among the former being Moorefield Story of Boston, president of the association; Prof. Jacques Loeb, Mrs. Robert La Follette, wife of the senator from Wisconsin; Senator Jones of Washington, former Attorney General Bonaparte, Mrs. Havelock Ellis, Dr. Joel Spingarn and Oswald Garrison Villard.

Archibald Grimke of this city is to be one of the speakers at the Monday night session.

Southerners are to take a significant part in the program. Chief among them is to be Miss Adelene Moffatt, a southern white woman, who speaks on "The Southern Renaissance." Former Attorney General Bonaparte of Baltimore is to speak on "Legal and Economic Equality," and there are to be addresses by W. Ashbie Hawkins and Rev. G. R. Waller, also of Baltimore. Dr. W. E. B. DuBois, editor of the Crisis, published by the association, is to preside at the afternoon session, and Bishop Hurst of Baltimore at the evening session. The conference will end Tuesday night after an address by Oswald Garrison Villard on "Some Traitors to the South."

One of the features of the conference is to be the award of the Spingarn medal for "the highest or noblest achievement by a Negro man or woman during the year just past." This medal, which is given annually by Dr. Joel E. Spingarn, chairman of the board of directors of the association, is to be awarded this year by a committee consisting of former President Taft, Oswald Garrison Villard, Dr. James H. Dillard, director of the Jeanes and Slater funds; President John Hope of Morehouse College Atlanta, and Bishop Hurst of Baltimore, who is chairman.

CATHOLIC CHURCH AND COLOR
ED PEOPLE TO BE REPRESENTED
ED AT 6th ANNUAL SESSION OF
N. A. A. C. P.

Rev. Therblid and Hon. Bonaparte
Speakers.

(Boston Transcript, April 25, 1914.)
At the sixth annual conference of the National Association for the Advancement of the Colored People, to be held in Baltimore on May 3, 4 and 5, the Catholic Church and the

Negro race will be represented by Rev. Stephen L. Theobald, who is pastor of the Church of St. Peter Claver, St. Paul, Minn., which is ex-patriate of America's most distinguished Catholic laymen, Hon. Charles J. Bonaparte, of Baltimore, will also attend and will discuss "Legal and Economic Equality." The Negro element is

"Recently, as it seems, the people of Maryland have been doing something to define liberty, and thanks to them that, in what they have done, the wolf's dictionary has been repudiated."

Massacre at Fort Pillow.

At this point the President appeared to have reached the end of his position to make speeches at great length," but he declared that there was another subject on which he "ought to say a word." This was a report that Gen. Nathan B. Forrest, the Confederate cavalry raider, had massacred the Colored garrison at Fort Pillow on the Mississippi after the men had surrendered (on April 12).

There seemed to be anxiety in the public mind, said Lincoln, whether the Government was doing its duty to the Colored soldier. A clear conviction of duty has resolved him to turn the element of strength represented by the negroes to account, and for arming them he held himself responsible "to the American people, to the Christian world, to history, and in my final account to God."

Duty to Colored Soldiers.

The Government was investigating reports of the massacre, said the President, and if it was proven that there had been a massacre, "retribution shall surely come. It will be a matter of grave consideration in what exact course to apply the retribution, but in the supposed case, it must come."

This ended the President's address. His closing sentiments were wildly applauded.

It may be said here that the Government never retaliated upon Gen. Forrest or his men for the slaughter at Fort Pillow; first, because none of them were captured and secondly because in the swiftly-moving events of the campaign now opening, the

Fort Pillow massacre was soon lost

to view. It was never proven to have been in contravention of the rules of war.

Lincoln made but a brief stay in Baltimore, returning to Washington the same night by train.

District of Columbia Public Schools. Miss Anne L. Foote was appointed as acting supervising principal of the Miner Normal School in September, 1879, to be followed by Miss Martha B. Briggs, who remained at its head until Miss Lucy E. Moten was confirmed upon nomination by the Miner Board in July, 1883.

It was the character of the work Rev. Stephen L. Theobald, who is pastor of the Church of St. Peter Claver, St. Paul, Minn., which is ex-patriate of America's most distinguished Catholic laymen, Hon. Charles J. Bonaparte, of Baltimore, will also attend and will discuss "Legal and Economic Equality." The Negro element is

done under this new principal, which made it possible for Dr. Purvis to

Claver, St. Paul, Minn., which is ex-

present the resolution with which our

clusively for Afro-Americans. He

account of this history begins. In

will deliver an address on "The Cath-

olic Church and the Negro."

One

of America's most distinguished

principal of the Miner Normal

School, and by a resolution of Hons.

John W. Ross, J. J. Darlington and

Dr. John R. Francis, the Board of

Equality." The Negro element is

UNDERTAKING CON-CERN ESTABLISHED IN 1865 STILL IN LEAD

The Chicago Standard
Business Founded by the Late Emanuel Jackson Forty-nine Years Ago Reorganized and Incorporated to Meet Increased Demand for Services.

SON HEADS NEW COMPANY

With Complete and Up-to-date Outfit
Daniel Jackson and His Associates Are Prepared to Meet the Requirements of an Exacting Patronage.

The undertaking establishment founded by the late Emanuel Jackson in 1865, nearly half a century ago, is still the leading concern in that line of business in Chicago and one of the

race enterprises that the citizens point to with pride. During all the forty nine years that the name Jackson has been displayed on signboard and window an ever-increasing patronage has always found the best in service and equipment that has characterized the modern embalmer and funeral director.

Started in Time of Need.
Emanuel Jackson launched his business in Chicago at a time when it was sorely needed. At that time race enterprises were few and far between and a dependent people were subjected to the exorbitant prices and had to await the convenience of white undertakers when their loved ones were to be buried. The coming of Emanuel Jackson, who at once demonstrated his fitness for the work, put a stop to this. Through the simple plan of accepting churches, lodges and clubs as sponsors he extended credit to deserving people. Whether for cash or on credit the service was always the best, and Jackson's became known as the "House of Quality," and the same standard is maintained today.

Being a farsighted man, he took his sons into the business with him, and in a short time Daniel Jackson became one of the most proficient men in the business. He made embalming a specialty. In this branch of the work

he became an expert. The establishment became a school, and other young men anxious to learn the profession were properly taught the work and successfully passed the examining boards and started into business for themselves.

Death of Emanuel Jackson.

Two years ago death claimed Mr. Emanuel Jackson, and the responsibilities of the business fell upon the shoulders of his son, Mr. Daniel M. Jackson. Having spent the greater part of his life in the business, he was fully qualified to become his father's successor. Since assuming charge of the business Mr. Jackson has made many improvements. He has kept right up to the times in the modern handling of the dead. In all of the improvements made in this exacting profession he has been the first to adopt them.

Public Is Pleased.

The appreciation of the public for these improvements has been evidenced in greater demand for the services of the "House of Quality," and recently the business was reorganized and incorporated under the laws of the state of Illinois. The corporate name is The Emanuel Jackson Undertaking Company, Inc., with Mr. Daniel M. Jackson as president. The other officers of the company are Abner A. Hodges, secretary; George T. Kersey, treasurer; Ahmed A. Reyner, superintendent. None of them need further introduction to the public, being well-known and respected citizens.

New Firm Fully Equipped.

The Emanuel Jackson Undertaking Company, Inc., is prepared to do up-to-date and satisfactory work. Calls to any part of the city or suburbs will be answered promptly day or night. Perfect equipment for any or all services. Automobile funerals and use of fine chapel when desired. This firm has no branch offices, nor any connection with any other undertaking establishment in Chicago. It has its permanent location at 2959-61 State street, with the following telephone service: Douglas 727. Automatic 71-629.

CLIPPINGS FROM LEADING COLORED PAPERS
COLORED MEN IN WAR OF 1812
Have Played A Conspicuous Part in

In 1807 an incident happened on the high seas that aroused the American nation, as it was regarded as an affront to the Stars and Stripes. It was conspicuous among the episodes that led to the war of 1812.

Berkeley, the English admiral on the North American station, issued an order to his captains, June 1, 1807, requiring them, in case they met the United States frigate Chesapeake at sea, to search her for deserters in the English navy.

OCT 21 1914
As the result of this order, when the Chesapeake, after six months of preparation, went to sea from Norfolk, Va., whence she was ordered to the Mediterranean, the English ship Leopard accompanied her from that port.

Atlantic City Review
As soon as both vessels were well at sea, the captain of the Leopard hailed the Chesapeake, asking leave to send despatches abroad.

James Barron, commander of the Chesapeake, not having the slightest suspicion of violence, received the boat. It brought to him Admiral Berkeley's letter and a demand for the deserters, which demand, after half an hour's reflection he refused.

So soon as his note was received on the Leopard, her commander hailed, and saying that Admiral Berkeley's orders must be complied with, fired several broadsides into the Chesapeake.

Such was the encumbered condition of the American vessel, which had gone to sea without any expectation of war, that her officers were not able to fire a gun. No match could be found even when guns were loaded.

At last Barron struck his flag—at which moment one gun on the American ship was fired by a hot coal from the galley.

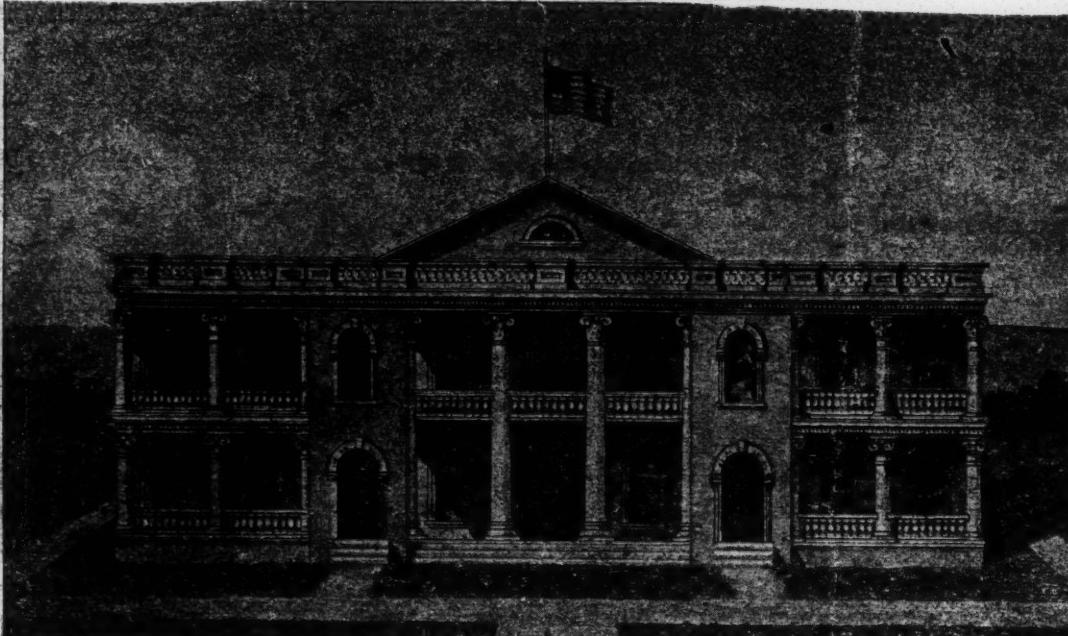
Several English officers then boarded the ship, mustered her crew, and carried off four deserters.

That they were deserters, there was no dispute; but they said they had been impressed from American ships. Three of them were black men, whose nation was the United States. Two of them were born in Maryland, and one had been brought up in Massachusetts, though born in South America.

Jefferson interdicted American harbors and waters to all vessels of the English navy, and forbade intercourse with them. He sent a vessel of war with a special minister to London to demand satisfaction.

On the other hand the English admiral hanged the white deserter and dismissed the three black men with a reprimand, blaming them for disturbing the peace of the two nations.

So soon as his account of the affair reached England, George Canning, a foreign secretary, disallowed it, and offered reparation, recalling Berkeley from his command. But at the same time a royal proclamation was issued directing commanders to make a "demand" for all English seamen serving on foreign ships of war and, in case of refusal, to report such re-



Whitestone Memorial Hall (Recitation Room)

Meharry Medical College History

Nashville Press 12/11/14

Meharry Medical College was named for the five Meharry Brothers who gave liberally toward its establishment, support and endowment. The parents of these brothers were of Scotch-Irish ancestry. Their parents, Alexander and Jane Meharry, were natives of Scotland. Their ancestors were driven from their home by persecution, and all their property confiscated. They sought an asylum in Northern Ireland where protestant views were tolerated and where they might worship in peace according to the dictates of their own conscience.

They were married in Cavan County, Ireland, in the spring of 1794, and the following May they sailed for New York, where they arrived in safety after a long voyage of thirteen weeks. Later they wended their way westward in wagons over the Allegheny Mountains to Pittsburg, and proceeded down the Ohio River in a family flat boat landed at Adams County, Ohio, where they purchased land, and made themselves a home in that almost unbroken wilderness.

Some years later Alexander Meharry was accidentally killed by the falling of a tree. At the time of his death only 30 acres of farm had been cleared.

Jane Meharry was a woman of great ability and energy, and from this small farm she managed to sup-

port her family of eight children, and provide them with such education as was afforded by the schools of their neighborhood. She was an earnest Christian, and after the decease of her husband continued family prayer night and morning. Her children were reared under these influences and all became honorable and useful citizens. As the boys grew in years and strength they united in support, All of the five brothers and their wives have long since passed away, but their works do follow them, and by their efforts it was rendered productive and profitable.

The parents, together with the children, were all great enemies of oppression and slavery, and on this account did not settle in Kentucky as they would have done if slavery had not existed there.

There is a tradition that Samuel Meharry, when about 16 years of age, crossed the Ohio River into Kentucky with an ox team and wagon probably for the purpose of obtaining a supply of salt. On his return his wagon broke down just at night fall, and he did not know what to do, and from what source he could obtain help. He saw a dim light in the distance, and proceeded in that direction and found that it came from an humble Negro cabin. He explained his condition, the family proceeded at once to relieve his wants, giving him supper, lodgings and breakfast and aided him

in repairing his wagon. He went on with Pathological Museum, and an examination room with separate tables for nearly 100 students.

The George W. Hubbard Hospital was completed in 1912 at an expense of \$43,000; \$10,000 of this amount was given by Andrew Carnegie, \$7,000 by the faculty, students and alumni, and \$5,000 by the Freedmen's Aid Society of the Methodist Episcopal Church. It was furnished largely by funds raised by the George W. Hubbard Hospital Club, composed largely of the wives and daughters of the members of the Meharry Faculty, who have raised over \$2,000. The building contains 59 rooms, and can accommodate from 75 to 100 patients. It costs about \$10,000 yearly to pay the hospital expense. A great majority of the patients are charity cases.

The Hewitt property on the corner of First avenue and Chestnut street has been recently purchased and the dwelling located on it is now used as a dormitory. The value of the building and grounds is about \$120,000 practically free from debt.

Meharry Alumni.

During the 38 years of its existence the number of its graduates is as follows: Medicine, 1,287; dental, 263, pharmacy, 206, and nurse training, 47; total, 1,803. These constitute about one-half of the regularly educated physicians, dentists and pharmacists of the Southern States.

About 95 per cent of the medical graduates are now actively engaged in practice of medicine. They have been well received and kindly treated by the white physicians of the South, and have greatly assisted in bringing about friendly relations between the two races. A large majority are owners of real estate and have good homes of their

ing. The third floor contains a lecture room of sufficient size to accommodate one hundred students and has a reading room and library. The fourth story is used for a lecture room.

The Dental and Pharmaceutical Hall, with laboratory annex, contains a dental operatory, three dental laboratories, three rooms for pharmacy work, a laboratory for Analytical Chemistry, laboratory for Histology and Embryology Clinical Amphitheater, with waiting room for patient and one large recitation room. An additional building has been provided for practical demonstrations in anatomy.

The Meharry Auditorium is 62 feet by 91 feet, and three stories in height including basement. The basement contains a bath room and a recitation room, and a Chemical and Pharmaceutical laboratory. The second floor contains a large audience room seated with opera chairs with a seating capacity of over 500. The third floor contains a laboratory for practical Physiology, laboratory for practical work in Bacteriology and Pathology,

Hayneville Citizen-Examiner.

Hon. R. L. Goldsmith, an attorney of Hayneville, has in his possession a fifty cent piece of paper money issued by the county of Lowndes in the year of 1866. It seems to be a treasurer's certificate, and on the face says it will be redeemed in coin. The names of the Judge of Probate and Treasurer of that time are inscribed on the money, but time has obscured them until they are not legible.

The editor asked several old citizens if they remembered such an issue of money and they said they do not remember it. In all probability the issue was made for the aid of the suffering widows and crippled soldiers of the South. As the money was allowed by an act of the Legislature of Alabama of 1865 or 1866, it was before the days of reconstruction, as this section did not enter the throes of that terrible time until about 1868, if we are properly informed.

FIRST NEGRO TEACHER OF NEW YORK EULOGIED

The life and work of the late Rev. John Peterson, principal of Colored School No. 1, and the first Negro schoolmaster appointed in the City of New York was commemorated by the Citizens' Club of Brooklyn at a recent date on the occasion of one of its monthly dinners at Cafe Raub, Brooklyn.

Many of the prominent men and women of Brooklyn were pupils of "Pop" Peterson, or "Uncle John," as he was familiarly and affectionately known, and his individuality, impressed upon several generations, will not soon be eradicated. The address of the evening was delivered by Walter B. Warren, one of the former pupils of the veteran teacher, who spoke as follows:

John Peterson, in whose memory we are gathered here to-night, was born in New York City, March 17, 1805. I have been requested to speak of him in connection with his work as a teacher. The exact date of the organization of his school and the number of pupils enrolled we have not been able to learn. Probably the school had its beginning in Rivington street, and from there was moved to Columbia street, and later to Mulberry street.

The circumstances that brought about his appointment as the first colored schoolmaster in the city of New York were related by Mr. Peterson to one of his teachers. The school was supported and controlled by a society of Quakers. They employed at first as teacher an Englishman named Andrews. He was considered very severe and prejudiced.

One day, during

hours, in response to a command from Andrews, George Downing, one of the boys, answered a rap at the school room door. Downing told Andrews a colored gentleman desired an interview. Andrews received the visitor courteously, but after his departure the Downing lad was most severely caned for daring to call a colored man a "gentleman."

George Downing reported the case to his father, Thomas Downing, and a meeting of colored citizens, who protested against such treatment, was called. A petition was sent to the society asking to have Andrews removed. Mr. Peterson was appointed in his place. The appointment was for one year only, as it was believed that colored people had no

Buildings and Grounds.

The buildings and grounds are located on the corner of First avenue, South and Chestnut streets. The medical building is constructed of brick, is 40 feet wide and 60 feet in length and four stories high, including basement. The ground floors are used for laboratories and for practical work in chemistry. The second story for office, museum and dwell-

Lowndes Money of 1866
Advertisement 10-13

ability to teach. The experiment proved modern practice of cramming, was used.

The building in Mulberry street, which dated back to the early part of the nineteenth century, was shut in worthy of the name from books? He from the view of passers-by by a high wooden fence. Later the city replaced square shoulders and firm, steady this building with a larger one containing eight class rooms and two assembly rooms. Mr. Peterson was assisted by ten teachers. There were four hundred pupils, girls and boys, trained for self-reliance and self-respect. He insisted upon what was then known as good manners. There were no drones in the school, that the schoolmaster could close his eyes in meditation or sleep, which he frequently did, and things went on automatically. A man once said, referring to an out-of-the-way spot, "If I came across one of Pop Peterson's boys there, I would know him for a Peter son boy if I met him in the desert of Sahara."

Mr. Peterson impressed himself upon his scholars. From him upon them a powerful influence was exerted, an influence invisible, not to be analyzed, but largely instrumental in the formation of character. The power to possess this and exert it, distinguishes the ordinary man of affairs from the exceptional man who alone is worthy of being called an educator. Such a teacher was John Peterson. The best fruits of his labors were his successful endeavors in leading the untaught, the untrained, the undeveloped, the undisciplined, to find themselves, to rely upon their own efforts, and to acquire the habit of reaching decisions and abiding by the consequences.

The school was considered one of the best in the city, and was continued until a colored school was no longer needed in that locality. It was frequently visited by men of note, including the Governor of the state and General Lafayette, the French general of Revolutionary fame.

Peterson's Boys Had to Fight.

In my school days, we Peterson boys of the Mulberry street school were compelled to fight our way home from school, especially those of us living across Broadway. The white boys of the Baxter street school, which was in the rear of ours, were ever ready to attack us, and we would arm ourselves with the wood used in the stoves that heated our class rooms (little was known of steam heat in those days). Not until the windows of the Board of Education building located at Elm and Grand streets were broken, did they arrange to have our school dismissed at ten minutes of three and the Baxter street school at three o'clock thus avoiding the regular afternoon battles.

But today, instead of fighting our white brothers with wood and stones, we are combating them with the knowledge gained by higher education in every walk of life. We used to assemble in the large assembly room every morning for prayer and song, after which we went to our class room for study. Mr. Peterson was a very strong man and knew how to use his rattan on all occasions when needed. No boy liked to be sent to him for disobedience for he knew what to expect. He was kind hearted but stern, and very charitable, always ready to give in case of need. He was a practical Christian man.

In the early days the monitorial system being in vogue, less brilliant pupils were parceled into groups, each in charge of a special monitor, who having "been through" himself was considered fully qualified to pioneer his squad through also by attempts more or less strenuous. Reading, writing spelling, and "sums" comprised the course of studying fifty years ago. To meet the requirements called for, "grubbing," a system that compares not so very unfavorably with the more

Church in Savannah

By Rev. S. T. Redd

The Presbyterian church stands as it has stood during the entire history for the unconditional sovignty of God, for the bible as the only infallible rule of faith and life, for simplicity of worship, representative government, a high standard of Christian living, liberty of conscience, popular education, missionary activity and true catholicity.

The influence of Presbyterianism, Wm. Gladstone depicted as follows: "It has given the advantage which in civil order belongs to local self-government and representative institution; orderly habits of mind; the development of a genuine individuality; the sense of a common life and the disposition energetically to defend it; the love of law combined with the love of freedom." Geo. Bancroft said of American Independence that the Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure.

It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists and the Presbyterians of Ulster...

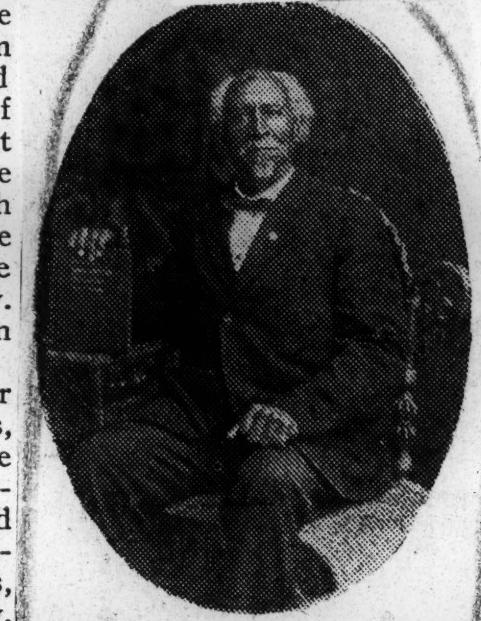
President Benjamin Harrison said: "The Presbyterian Church has been steadfast for liberty, and it has kept steadfast for education. It has stood as stiff as a steel beam for the faith delivered to our fathers, and it still stands with steadfastness for the essential doctrine, the inspired word. It is not a nonliberal church. There is no body of Christians in the world that opens its arms wider to all who love the Master. Though it has made no boast or shout, it has yet been an aggressive church.

It has been a missionary church from the beginning.

Soon after the war between the states was declared over and peace was declared, the Session of the First Presbyterian church started a Colored mission to build a church in the great city of Savannah, where the rich essence of true Presbyterianism and God

were so much needed to lift and every walk of life. In connection encourage the people that had with our church we have a paro just been emancipated.

A church was organized in 1871 and taken under the care of the Presbytery of Savannah and the Rev. Claborn was given charge of church and a cordial welcome is the work. The services were extended to all.



Zion Baptist Church, White Bluff Celebrates One Hundredth Anniversary

The hundredth anniversary of Zion Baptist Church off White Bluff was begun on Wednesday night and will continue through tomorrow. Zion Baptist church is one of the strongest churches in the vicinity of White Bluff and was organized by Rev. James Sweet and Rev. Henry Cook in 1814. The church has had eleven pastors, the Rev. John Sneed being the present pastor. The anniversary sermon tomorrow morning will be preached by the Rev. Wm. Gray, pastor of St. John Baptist church. Under the present pastor, Rev. Sneed, the church has progressed rapidly and is one of the best attended churches in that section. Rev. Sneed has been a member of this church fifty-two years.

THE HON. R. G. L. PAIGE, OF NORFOLK COUNTY

About the first of July 1856, fifteen colored persons left Norfolk in a schooner for Philadelphia. They were stored away in a hole beneath the freight. They were passengers on what was known as the "Underground Railroad." In due season, the schooner reached its destination, Philadelphia, and these colored passengers of the Underground Railroad were dispatched to Canada or elsewhere. Among the passengers was a little colored boy of about ten years of age. Mr. William Still, in his admirable books refers to the occasion as follows:—"The extraordinary smartness of the little fellow (only ten years old) astonished all who saw him. The sympathies of a kind-hearted gentleman and his wife, living in Philadelphia, had been deeply awakened by his behalf, through their relative and friend, Mrs. Hiliard, in whose family, as has already been stated, the boy's aunt lived. So when Dick arrived the Committee felt that it was as little as they could do, to give these friends the pleasure of seeing the little Underground Railroad passenger. He was therefore conveyed to the residence of Prof. J. P. Lesley. He could not have been sent to a house in the city of Brotherly Love, where he would have found a more cordial and sincere reception. After passing an hour or so with them, Dick was brought away, but he had been so touched by their kindness that he felt that he must see them again, before leaving the city; so just before sunset one evening, he was missed; search was made for him, but in vain. Great anxiety was felt for him, fearing that he was lost. Finally about ten o'clock, the Mayor's office was visited with a view of having the police stations telegraphed. Soon the mystery was solved; one of the policemen stated that he had noticed a strange colored boy with Professor Lesley's children. Hastening to the residence of the professor, sure enough, Dick was there, happy in bed and sleep."

Mr. Still tells of his being sent to Boston, and adds: "He was

generously assisted through his education and trade, and was prepared to commence life at his majority, an intelligent mechanic, and a man of promise."

This interesting sketch ought to be inspiration to many of the colored boys of Norfolk, and vicinity. And for such a purpose have I communicated the same. This same little "Dick" many of the older citizens will readily recall as the late Hon. Richard G. L. Paige, of Berkley. The writer was intimately acquainted with him and all the members of his interesting family. Here is a little colored boy, at ten years of age, running away from slavery. He lived for a long while in the city of Boston. He became a lawyer, and after the close of the civil war returned to the scenes of his early childhood, to give what he had received in benefitting and uplifting his poor people. No colored citizen stood higher in the community of Norfolk than did "Dick" Paige. For a while he represented Norfolk county in the Legislature of Virginia. During the Mahone ascendancy in the state, he was appointed the assistant Postmaster of Norfolk City. He was, practically, the Postmaster, and managed the office with great credit. In his office in the old post-office building I have spent many a happy hour. His whole life was one of benefit and helpfulness to his race. He was a simple plain man, perfectly at home with and among the common people. Without doubt, he was one of the great colored men the grand old state of Virginia has produced. Of one special virtue of "Dick" Paige it is a genuine pleasure to testify. His faith in God was that of a little child. Frequently, we would converse about the Scriptures, and some difficult passages therein; our friend would not doubt or hesitate at a single thing. He would invariably say, "I don't understand it, but I believe every word of it; God says it, and it is so."

In some of my recent researches I came across the early incident concerning my friend, and the sweet recollection of the many happy days we spent together came crowding in my mind, and so I

thought I would write these few lines which might help to inspire some of the young boys of the race who have it in their hearts to give forth the best energies of their hearts and minds in the uplift of their people.

GEORGE F. BRAGG, JR.
Baltimore, Md., July 20th, 1914.

OUR NORMAL SCHOOL.

Interesting History of This Great Educational Center—Brief History of Washington Normal School No. 2.

June 30, 1885, at a meeting of the Board of Trustees of the Public Schools of the District of Columbia, at which there were present the president, Mr. Wm. H. Baum, and Messrs. Lovejoy, Birney, Clark Curtis, Griswold, Purvis, Brooks and Smith, the following resolution was introduced by Dr. C. B. Pruvost:

"Resolved. That the Committee on

In one of the periodic attacks to which the administrators of the Normal School are subject, Messrs. J. J. Darlington and John W. Ross, submitted to the Board of Trustees, September 17, 1889, a report in these words:

"In the opinion of the committee, the urgent need in both the Normal Schools, and especially the Normal School in question, at the present time, is the erection by the faculty of a higher degree of efficiency as essential to graduation; the graduates, under the present rules, practically composing the teaching force of the District. The system of marking appears to us free from objection. The interests of the children and of the community at large demand that this be absolutely required of the Normal School faculties."

No less an authority than the U. S. Commissioner of Education, Dr. P. P. Claxton, re-uttered the same demand in his faultless, practical and philosophic address at the recent Commencement in the Assembly Hall of the new home of Washington Normal School No. 2, June 17, 1914.

Mrs. Terrell's Relations to the Schools.

After the school was taken over by the Board of Trustees of the D. C. Public Schools in 1879, the number of students attending remained around forty, not more than ten of whom should be males. The average number graduated, by the process of elimination was twenty-six, most of whom were appointed to positions as teachers in the Washington Schools. The candidates were eligible for admission to the normal schools upon work done in the Normal School; by the completion of the prescribed educational departments of the course in the Academic High Schools several States from Illinois to Texas, and after a competitive examination which receive and appoint its graduates without examination; by the educators of civilized countries throughout the world, who mention the

This restriction upon the number remained until 1906, when Mrs. Mary school in their reports of visits to

Church Terrell, the first colored woman to become a member of the Board of Education, under a new law of Congress, influenced the board to make eligible, without examination, all graduates of the prescribed courses in both the Academic and the Technical High Schools.

In the meantime the courses in the High Schools had been increased to four years in length and the normal course to two years. Mrs. Terrell having taught in the High School, was qualified to speak of the fitness of the graduates therefrom, and fore-saw the large usefulness of the Normal School at the Nation's Capital as a training school for teachers of colored children wherever they might be found.

This new condition at once increased the enrollment to an hundred, in round numbers, and it has been steadily climbing, with no deterioration in either the qualifications of the entrants or the preparation of the graduates. The increase in the time from one year to two years, was the logical result of the increase in the standard of teaching throughout the civilized world. An increase to three years is imminent.

Spirit and Standard of the School. Few people unacquainted with the

history of this school realize the obligation resting upon it. Washington Normal School No. 2 not only labors to maintain the spirit of a normal school, with its insight, sympathy and skill in aiding human nature to develop and realize its capacities, but its graduates are sent out with the spirit of Miss Miner, its founder. It is no accident, but by design, that the successive classes adopt as their mottoes such expressions of intent as "Service our Mission," "I Serve," "Light, Truth, Service;" for Miss Miner wrote in one of her letters referring to the high standard she held up for the guidance of the school: "But it becomes me candidly to confess my continuous weakness (if weakness it be) in not having received my standard of excellence for at school; and I would rather see suspended forever than continued a reduced principles, indulging the eakness and deteriorating elements f character which attend all opressed classes."

If the seals of approval placed upon its graduates by successive U. S. Commissioners of Education, Dr. W. T. Harris, Dr. Elmer E. Brown, and Dr. P. P. Claxton, by the leading universities, Chicago, Howard, Columbia, which credit its graduates with admission to the normal schools upon work done in the Normal School; by the completion of the prescribed educational departments of the course in the Academic High Schools several States from Illinois to Texas, and after a competitive examination which receive and appoint its graduates without examination; by the educators of civilized countries throughout the world, who mention the

country, who address it for suggestions and advice, and by the Congress of the United States, which sustains and maintains it and empowers the employment of its graduates in every department of the local school system. If these are any certificates of the standard of the school, it is

of the standard of the school, it is

the same grade in any part of the Union. And the institution bids fair to continue for many years in the future to exalt and perpetuate the memory of its founder, and be a continual blessing to the community where it exists.

Buying a Site.

By an odd coincidence, the Congress of the United States appropriated \$40,000 for the purchase of site upon which to erect a permanent, modern home for Washington Normal School No. 2, while the Miner Board received in 1872 \$40,000 for the site of three acres in square 115, at Nineteenth and Twentieth Streets New Hampshire Avenue and N Street, which Miss Miner had purchased in 1853 for \$4,000.

It must never be forgotten that those great-hearted members of the Society of Friends in Philadelphia gave liberally to Miss Miner in her efforts at establishing this school. Thos. Williamson, Samuel Rhoades, Jasper Cope and Catherine Morris were liberal donors. (It was the author's pleasure, as a boy, to have personally known, and to have been aided by Miss Catherine Morris.) It should be announced to every graduating class that Harriet Beecher Stowe, of sainted memory, gave to Miss Miner's work \$1,000 of "Uncle Tom's Cabin" money, reinforced by her sympathy and encouragement.

It may not be known generally that sixty years of service by the school had not removed all opposition to the success of such an institution, and though the activities of the present principal, Dr. Moten, had not the physical danger and the hardships of the founder of the school and Miss Moten's predecessor, yet her efforts in behalf of the refounding of Normal School No. 2 were successful largely because of the presence in Congress of a small band of newer friends who believe in equal opportunity as the bedrock of democracy, and that for the oppressed, equal opportunity means encouragement, assistance and guidance, as well as merely a chance, to be and to live.

Diversification of Activities.

No one unconnected with the Normal School can form any idea of its

multiform relations and activities day. The value of the estate is estimated at \$65,000. Tuskegee a very successful. After a happy married life Nathaniel Lewis died and the widow remained unmarried for twenty-five years. Her second husband, Benjamin Fisher, died about sixteen years ago.

In the early days of Miss Miner's work she was visited by friends and critics. Some came to admire and encourage, others to condemn, but all left with the conviction that a very necessary work was being very seriously performed to the benefit of the students, and certainly not to the injury of the community.

In Miss Miner's letters she says, May 3, 1854: "My school has been visited by people from Kentucky, New Hampshire, Massachusetts, Canada and Washington."

Her biographer says: "Her school became one of the show places of Washington to be seen by visitors, who came from all parts of the United States."

The school was frequently visited by members of Congress and their families, among whom are recorded Schuyler Colfax, who was afterwards Vice President of the United States; Joshua Giddings, Owen Lovejoy and Charles Durkee of Wisconsin.

As it was then, so it is now, visitors from every quarter of the civilized world are to be seen from time to time in its office, assembly hall and classrooms. They question, observe, address and sometimes teach the classes. They discuss courses of study, administration, and educational policies with the principal and with members of the faculty. Hundreds of letters requesting information, advice and suggestions are received and answered annually, and the total mail

ANNA MARIA FISHER MAKES MANY BEQUESTS

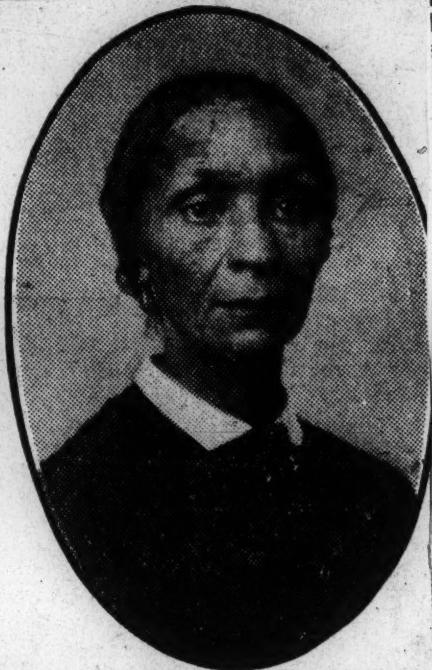
Tuskegee and Hampton Institutes Receive \$10,000 Each

DAUGHTER OF HENRY CLAY

Deceased Resided in New York for Three-quarters of a Century—Helped Many Ambitious Young People.

n. y. age 11-2-11

Many colored persons and institutions are named beneficiaries in the will of the late Ann Maria Fisher, who died October 19, at her home, Fleet place, Brooklyn, aged 93 years. The will was filed for probate Mc-



THE LATE MRS. ANNA MARIA FISHER

each, and Frank H. Gilbert, 15 Doyless street, Brooklyn, is named executrix legatee and executor with

duary and funeral. Among the floral tributes were pieces from Mr. and Mrs. Pet

Rogers, Mrs. Henrietta Douglass, M

and Mrs. Frank H. Gilbert and M

Ella Greenly.

The interment was in Evergreen Cemetery.

The C. M. E. Church in Savannah

By Rev. J. A. Martin

This church was organized in 1818. Its history is easily more than the ordinary church's struggle. Lillian Shadd, daughters of the fugitives. For more than twenty-five Dr. Furman Shadd, Washington, years it was misunderstood by the race, and as all of our churches were called Democratic, this

The witnesses to the will are Rev. W. R. Lawton and W. R. Bright, both of Brooklyn.

Mrs. Fisher was born in 1818 on the fact that Colored Methodism, organized by the Methodist Church, and at the age of nineteen was married to Nathaniel Lewis, who also belonged to the Clay family. They recognized as providential by the couple ran away from Lexington and people who saw things so differently in the "sixties." To have been in any way connected with the Southern church lived the balance of her life.

Upon leaving Kentucky Lewis had about \$800 and her husband had saved a similar sum. It was a bad light with a great majority of our own people. The man did not long before they became engaged.

ly attitude however of the church leaders and the local membership in the various bodies to help in all movements that made for the general good of humanity as becoming Christians, which wasn't a political machine but agent to clean the individual life and set a man in readiness for all of life's duties and to better understand the two sections, the North and the South, and their attitude in religious matters and political affairs, have served to have our church better understood by our own people.

This seen, the church has only at present to join in the body of all churches to help further the causes of soul saving and racial uplift.

I feel that in this day when the nation seems to be more and more bent upon the organized idea of removing evils out of the communities, destroying diseases through scientific measures, giving the poor attention and opportunity and in all things feeling more and more "I am my brother's keeper", the general tendency of all Methodist churches is progressive. We do not mean moving from "Wesleyanism" as a principle of Christ, but we mean moving toward "Wesleyanism" as the Christ idea, when we speak of "progressive tendency".

More and more I feel that the Methodist church is approaching the ideals of Wesley as a great disciple of Christ. In matters of the daily life, we are learning that Christ wants us to prove ourselves worthy in that we keep the Golden Rule. If our growing population is making demands for social studies and reformation and new reformations in the schools and communities, the

Methodist churches are making similar efforts as an institution wherever possible. In common with the great efforts at helping the community to better living, the Colored Methodist Episcopal church is alive to this movement. John Wesley urged among other things, to "do all the good you can, furnish employment to your brethren" and to be "saved from your sins", not in them.

We are trying daily to emphasize this doctrine. We learn in

our tendency toward progress that Wesley would have Methodist churches do the same work that the National Urban League is attempting, and that was really the work which Christ practiced and taught. Jesus Christ, we are realizing with our progressive tendencies, was a great settlement worker and no one realizes this more than the founder of the Methodist churches. We are saying less and less about creeds of man's making and doing more to help open the eyes of the blind to opportunities for service. We are asking not so much for what you believe which will take you to heaven, but more of, have you helped the sick? Have you attempted to give an honest day's work for wages received? Have you weighed your customers' meat right? Have you given the poor woman her insurance money at the death of her husband? Do you pray with Thomas and shout, and then get up off your knees and pass his store saying, he is a Negro and I am a Negro and he will not do me right?

The C. M. E. Church is asking, why cannot our religion make us trust our Colored doctors' skill more? We are asking what is the matter with a religion which can bring us to the same communion table and will not allow so many of us to put our money in a bank run by your own people? Jesus asked the young lawyer the same question when he criticized the high churchmen in the person of the priest and Levite not having religion enough to help a poor bleeding brother.

The C. M. E. People including those at St. Paul, both pastor and congregation, are trying to teach that religion which Wesley taught and Christ ordained, to make things right here and now in Savannah. We believe in that religion which urges that heaven commences on the ground and in our time and never ends in eternity. To gain the eternal heaven is to teach others that simple love which will help make the race prosperous and happy.

LIFE STRUGGLES OF AN EX-SLAVE

Civil War Scenes Recalled by
Presley Dunwood.

AT TRIAL OF JOHN BROWN.

Coachman For Judge Richard Parker, Who Presided at the Trial of the Hero of Harper's Ferry, Tells Thrilling Story—Hale and Hearty at Seventy-six Years of Age.

Alliance, O.—One of the most highly esteemed colored men in this city is Presley Dunwood, whose life story is a most interesting bit of information. His memory is intimately linked with the daring dash of John Brown of Harper's Ferry, which gave the toxins of the bloody civil war. Presley Dunwood was the servant of Judge Richard Parker, the noted jurist, who presided at the trial of John Brown.

In giving brief bits of information concerning his early career Mr. Dunwood says:

"I was born in Clark county, Va., in 1838 and taken from my mother when one year old. At the age of seven I was 'hired out' in 1851-2 being with a man named Isaac Gantz. In 1853-4 I was 'hired' to Henry Hose of Perryville, Va. In 1855 I was with John Shumetz and in 1856-7 was 'hired' with a man named Henry Hess in Loudoun county. When in 1857 there was a division of the men in some way, and I fell to the ownership of Judge Richard Parker of Winchester. Judge Parker had judicial charge of the courts of both Jefferson and Frederick counties.

"John Brown with his handful of men came to the neighborhood of Harper's Ferry on Sunday, Oct. 16, and on Monday morning made his charge and by morning gained possession of the arsenal. There was fighting with much excitement up to 3 o'clock, when a company of Washington marines came up and captured Brown and his men. Brown had with him but eighteen men.

"I believe he expected many more,

but was betrayed. They did not show up as promised or anticipated. Hayward Shepherd was the first man to be shot in that day of turmoil. He was the toll keeper of the Maryland bridge, as it was called. Brown and his men coming up to Harpers Ferry from the Maryland side. Shepherd would not give up the keys to the bridge to Brown and his men, and he was shot.

"The trial of Brown and the men captured with him was held at Charles-town, in Jefferson county. I had charge of Judge Parker's carriage and drove him to and from the courthouse to his home every day during the trial. I often saw John Brown during this time, but did not hear any of the evidence in the trial, as colored people were not allowed in the courthouse. We were given to understand that Brown and his men had attacked the government. I was told the life of the judge was threatened, but I never saw any trouble while driving to and from the courthouse. The trial of Brown alone lasted a period of three weeks and the trial of those with him about three weeks more—six weeks in all.

"The men were condemned to death and Brown was the first to be hanged. Seven men in all were hanged, the hanging having taken place on Dec. 2, 1859. John Brown's wife came and received his body. Parker was not in sympathy with the south in the matter of slavery, but had to do his duty as a judge.

"Following the hanging of Brown and his men, slaves were sold rapidly and many owners realizing the probabilities the future held in store. After the election of Lincoln as president there was no sale for slaves at all.

"At the beginning of the war I was pressed into the Confederate army and was with that army in the first battle of Bull Run. Following a big fight about Winchester, I was captured by a company of the Forty-sixth Pennsylvania volunteers under command of Captain Benjamin W. Morgan, and was with them until I was in the Union army. So impressive was his speech that many parents were convinced that they had not done their Christian duty by keeping their children from baptism, and presented their children for baptism.

"After the war I accompanied Captain Morgan to Pittsburgh and worked for him for several years, he being engaged in business there, conducting a confectionery store. In 1868, knowing where my mother was, I brought her to Pittsburgh and was with her and began immediately on their return home so to do.

Bishop Conner preached the ordination sermon, the subject being "Preaching." He instructed the young Conference, in Belzoni, Miss. This

the Union army, he being killed in the battle at Petersburg.

"After mother's death I left Pittsburgh, coming to Lisbon, and for some years worked at the Hostetter House. Two years ago I came to Alliance from Lisbon with Claud Hasbrouck, and I have since remained here. I never went to school a day in my life, but can read and write, a good old Presbyterian lady at Winchester in about 1860 teaching me to read from the Bible and also to write. I have seen Abraham Lincoln, Johnston, Lee, Grant and others of the noted generals of that day. I have seen President Wilson's father and heard him preach. He having lived and preached in Virginia in that region where my younger years were passed."

EDITORIAL CORRESPONDENCE.

The Christian
Belzoni, Miss.

The Mississippi Conference closed at 12 o'clock Sunday night, when Bishop Conner finished reading the appointments. The conference had six presiding elders' districts, which were reduced to five. Four of the old presiding elders—Revs. O. W. Chiles, D. H. Butler, O. M. C. Tolson and S. P. Washington—were retained, and Rev. E. W. Richardson was appointed the new presiding elder. Presiding Elders J. C. Brock and W. L. Atkins having successfully completed their five years, were returned to the pastorate.

The last day, Sunday, was opened with Sunday school, which was conducted by Professor Addison, who is superintendent of the local Sunday school and principal of the Port Gibson High School. Addresses were made by Dean Jordan, of Campbell College; Rev. M. C. Wright, presiding elder of the Greenville District, and Bishop Conner. The feature of the Sunday school was Bishop Conner's address. He first inquired concerning the number of children who had been baptized. He interrogated them as to their instruction by their class leaders and in their homes. He discovered a large number of children who had not been baptized, whose fathers and mothers were members of the church. The bishop lectured the parents with regard to their obligations to their children as natural parents and as Christian parents. So im-

pressive was his speech that many parents were convinced that they had not done their Christian duty by keeping their children from baptism, and presented their children for baptism.

Bishop Conner baptized nine children and after the preaching service Bishop Conner interrogated the ministers as to whether they had baptized the children in their communities, and where my mother was. I brought her to Pittsburgh and was with her and began immediately on their return home so to do.

Bishop Conner preached the ordination sermon, the subject being "Preaching." He instructed the young Conference, in Belzoni, Miss. This

ministers in the art, the purpose of conference was opened Wednesday, December 2, in New Zion A. M. E. Church, of which Rev. William Singleton is the very acceptable pastor. Rev. C. B. Lawyer, of Leland, preached the annual sermon. Rev. C. B. Lawyer was elected secretary. Rev. A. B. Morant, assistant secretary. The reporters elected were as follows: Christian Recorder, Rev. J. W. Williams; Southern Recorder, Rev. H. P. Hawkins; Voice of Mission, G. I. Jackson; Western Christian Recorder, F. Rogers; Prof. Charles Stewart, associated press; Rev. W. P. Dixon, Mississippi Methodist. Miss Beatrice E. Childs was chosen private secretary to Bishop Conner, and Revs. J. A. Marsh and W. H. Mobson were elected marshals. The presiding elders are Revs. W. T. Strong, John J. Morant, H. D. Hardy and J. D. Gary.

Visitors here are Mrs. J. M. Conner, Mrs. L. L. McDonald, representing the Western Recorder; Mrs. E. C. Kinch, representing the Review and Voice of Missions; Rev. H. S. Blake, representing the Southern Recorder; Mrs. C. B. Thompson, representing the missionary work; Mrs. D. H. Butler, president of the State Missionary Society; Prof. Charles Stewart, of Chicago; Presiding Elders J. W. Harr, of Jackson, Miss.; H. H. Buckingham, of Meridian; P. H. Polk, of Grenada; H. Dean, of Jackson; Revs. R. W. Bailey, J. A. Henderson, of Yazoo City, and others. Bishop Conner's ministerial institute still proves an interesting feature. Bishop Conner is the dean. Dr. M. M. Ponton taught psychology this morning; Dr. J. J. Morant, church history, and I assisted in archaeology. The regular faculty in this conference is Revs. S. H. Farrar, English; A. R. McLaughlin, hermeneutics; J. W. Rhines, homiletics; E. Wittenberg, Christian archaeology; F. Rogers, Christian ethics; I. C. Rutherford, pastoral theology; C. B. Lawyer, systematic theology; William Singleton, ecclesiastical law; M. M. Ponton, theism; H. W. Hardy, psychology; W. T. Strong, hymnology; J. J. Morant, church history, J. D. Gary, introduction to the Scripture.

At this writing the reports are not all in, but the outlook seems encouraging in the face of circumstances.

Side Trips.

Between the Mississippi and Central Conference I had the pleasure of visiting two colleges, Alcorn A. and M. College, at Alcorn, and Campbell College, at Jackson. Alcorn College is one of the most interesting and historic schools of the country. It is located about sixteen miles from Port Gibson, in the woods of Clayborn County. The nearest railroad station is Lorman, nine miles away, on the Illinois Central Railroad, while the nearest village is five miles away, near the banks of the Mississippi River. The thing which impresses one most is the very awkward way of getting to the institution, and if one has to ride over the muddy roads up and down the hills after three days of rain, as I did, to get to Al-

Central Mississippi Conference.

I am now in the Central Mississippi Conference, in Belzoni, Miss. This

corn, he will think that the persons who put the school there certainly had no feeling for the convenience of the public. One would think they were either providing for a monastery or a prison. The school site was chosen when the Mississippi River was the only convenient avenue of travel. It was just a convenient place from the then flourishing town of Rodney. Then there was hardly a mile of railroad in the United States, and for more than fifty years the Mississippi River was the chief means of passenger, as well as freight traffic, for not until about thirty years ago was the line which now runs closest to the school laid. Hence, the now peculiar location.

The institution, which is now Alcorn A. and M. College, was founded in 1828 by the Southern Presbyterian Church for white male students, and was known as Oakland College. The Civil War, however, caused its discontinuance, and the final sale of the property to the State in 1871. There is some interesting history right here. It will be recalled that Mississippi was represented in the Senate by Hiram H. Revels, a Negro, and a Methodist minister. As he was about to retire from the Senate, the Governor, Hon. James L. Alcorn, appointed him to the presidency of this newly purchased institution, which was reorganized and dedicated for the education of Negro youth of Mississippi, and named Alcorn University, in honor of the Governor, who had been an officer in the Confederate army, and who now succeeded Senator Revels in the Congress of the United States. An appropriation of \$50,000 per year was made by the legislature, and the institution took high rank among those for the Negroes of the South. In 1878 it was reorganized again as Alcorn Agricultural and Mechanical College, in order to comply with the provisions of the Act of Congress of 1862, and secure a part of the land grant fund for institutions to teach agriculture and mechanic arts, but the income was cut down considerably. After the passage of the Morrill Bill, in 1892, the provisions were made.

The school property consists of more than 800 acres of land, about 800 of which are in the farm. Upon the campus are the homes of the teachers, the three girls' dormitories, the boys' dormitory, science hall and administration hall. Students are given instruction in the English branches in a thoroughly practical way; also science, language and literature. Alcorn had the misfortune to lose its president, Prof. J. A. Martin, who died about a month prior to my visit. He was a practical educator, and highly respected. He has been recently succeeded by Prof. L. J. Rowan, an able and scholarly gentleman, who has been for many years connected with the institution as professor in English and bookkeeping. Illustrating the efficiency of Dr. Rowan in his chosen field of work, I was told that a committee from the legislature who examined the books of all the institutions of the State, having the work done by expert

accountants from Philadelphia, not only found no error in his accounts, but declared his the best kept books of the State, while the books of white institutions were in a bad fix.

I was the guest of Prof. and Mrs. Hines, formerly of Georgia State College and Kansas City, now teaching in this institution.

On Monday I visited Campbell College, and Dr. Vernon took me over the school."

Among the founders and original trustees of Campbell College were Revs. T. W. Stringer, W. T. Anderson E. R. Carter, L. W. W. Manaway, L. M. Mitchell, E. W. Lampton, M. B. Bailey, W. Ellison, W. H. Coleman and Bros. Thomas Richardson, G. C. Carter and W. H. Reynolds. All of these trustees are now dead except Rev. M. B. Bailey, who is now an active member of the East Mississippi Conference. The original officers were Dr. Stringer, president; Dr. Coleman, vice-president; Rev. Reynolds, secretary; Dr. Lampton, treasurer.

The buildings and other property of the college are as follows:

The Ellen Tyree Hall, a four-story brick structure, is now equipped with a modern heating plant and a laundry; contains the girls' dormitory, the sewing and musical departments, kitchen, general dining hall and the matron's office and departments. Salter Hall is a building of the same proportions and equipment as that of the girls' dormitory; it contains the chapel, recitation rooms and boys' dormitory. These buildings were erected respectively in 1903 and 1906 at a cost of about \$30,000.00, and are in perfect sanitary condition.

The corporation owns one thousand acres of the finest land in the Mississippi Delta, a portion of which land is under cultivation. There are a number of small farm houses and other improvements on this land. When this property shall have been put in suitable farming condition it will yield a revenue sufficient to give the school a permanent endowment. Efforts are being made to have this land yield a steady income for endowment purposes, but because of the lack of means it has been impossible to so develop the land as to secure this result. Donations and gifts thus applied will assist in the accomplishment of this purpose, and for this reason we believe such will be an act of genuine philanthropy on the part of those anxious for the development of Campbell College.

The school secured by warranty deed possession of eighty acres of improved land, valued at \$10,000.00, through Rev. M. M. Ponton, president of Campbell College, from Rev. W. R. and Mrs. Millie McClearkin, of Coahoma County, Mississippi.

In short, the location was one of the choicest spots nature has given to the South. Until 1898 the school remained at Vicksburg.

"During the administration of the Right Rev. W. B. Derrick, D.D., it was removed to Jackson, Miss., the capital of the State. While the school enjoys the advantages a large city gives, yet it is sufficiently far away to be free of the allurements of city life.

"It is in the heart of the State's population, and is the best school locality in Mississippi. The ground is high, myself. Dr. Vernon presided. Our slightly rolling. The climate is good, and unsurpassed for healthfulness. The advantages offered by Campbell College rendered excellent music. After the lecture I had the pleasure of meeting a number of the leading citizens of Jackson. The thing which impressed me most was the number of prosperous looking Negro lawyers whom I met. I was informed that there are fourteen of them in this city, which, considering that Jackson has not more than 35,000 people, white and colored together, is remarkable. But the success of these men at the bar in this Southern city ought to be a great source of inspiration and encouragement to the race at large. Among the successful attorneys I met were Perry W. Howard, Esq., S. A. Beedle, T. W. Shannon, S. P. Redmond.

It was a great inspiration to be in Jackson and to see the old capitol of Mississippi, where a generation ago such men as Hiram Revels, Blanke K. Bruce, John R. Lynch and other great men during the reconstruction period held sway. I saw the old building in which Revels and Bruce were elected to the United States Senate, and in which John R. Lynch presided as Speaker of the House of Representatives of the State of Mississippi.

R. R. WRIGHT. JR.

Protestant Episcopal Church in Savannah

By Rev. J. L. Taylor.

St. Stephen's Episcopal Church was organized by the Rev. S. W. Kennerly on January 1, 1856, during the Episcopate of the Rt. Rev. Stephen Elliott, D. D. in a hall on Savannah River on the corner Habersham street and Perry lane being known at that time as St. Stephen's Chapel.

Through the faithful services of the ladies of Christ and St. Johns Episcopal churches, together with the efforts of the Rev. Mr. Kennerly, the hall was changed into a neat, churchly structure. Rev. Kennerly had at this time about twenty-five communicants and a Sunday school with fifteen efficient teachers and one hundred and eighty pupils.

Mr. Kennerly felt to start the work in this city would mean a general uplift for the Colored people throughout the Diocese. He asked the hearty co-operation of the whole church in building up this work and in the course of time the old Unitarian Church at the corner of Abercorn and State streets was purchased. The lot

at Habersham and Harris streets having been secured such portions of the Unitarian Church as could be used were moved to this site and the erection of the present edifice begun, this building comparing favorably in architecture and size with any other Episcopal Church in the South.

After the completion of the building Rev. Kennery continued as Rector, the following named clergymen serving the church in succession: Reverends Stoney, Staley, Mimms, Love, Simmons, Atwell, Morris, Landsberger, Andrews, Wilson and Bright. the present Rector, the Rev. Junius Lafayette Taylor assuming charge of the work on October 1, 1913.

The first ordination of a colored priest in Georgia took place in this church when the Rev. Richard Bright was elevated to the priesthood in June, 1892, this event created profound interest among the people of Savannah and caused the taking on of new life in the work of the church.

Rev. Bright's pastorate covered a period of nearly twenty-two years during which time the free pew system was adopted and St. Stephen's kindergarten and primary school was opened. The parish also became "self supporting" during this period, being one of the few in the South in this respect and a fact of which its members are proud.

One of the great needs of St. Stephen's is an endowment fund the income of which can be used to meet the current expenses of the Parish, while the money raised by the church could be used for settlement work.

The other Protestant Episcopal Church for Negroes in this city is that of St. Augustine, West Broad and Bolton streets. Rev. M. M. Weston is pastor of the church which was established in 1872.

ROMANCE OF ALABAMA HISTORY—HAL'S LAKE—By B. F. Riley, D. D.

In the fork of the Alabama and Tombigbee rivers, about fifty miles above Mobile, is said to be a lake, beautiful and clear, which is called Hal's lake. The name is derived from an incident in the days of slavery. A runaway slave from a Mississippi plantation found refuge and secretion in this dismal resort, and hither he lured other slaves all of whom lived in the region of the lake for an unknown time.

Having run away from a plantation in Mississippi, Hal, a stalwart slave, made his way across the Tombigbee, and on reaching the swamp of big cane, tangled underbrush and large trees, he found his way into it with great difficulty, where he discovered that the bears of the swamp had regular paths, the tall canes on the sides of which being worn smooth by their fur. For a day or two the runaway subsisted on the wild fruits of the swamp, but on his way back to his master, surrendered exploring further toward the north, he found that there were plantations on the opposite side of the Alabama river, thus cleared up to planters along the rivers. The exile became the guide to the retreat where were ensconced the wood to support him in swimming slave colony, and with racks of dogs across, he made his way, a hungry man, and guns the stronghold was surrendered to a plantation at night, where he rounded and the slaves captured. But told his story and procured food.

Hal soon became an expert forager, and the submissive black men as was indicated by the loss of an occasional pig, lamb, goat or turkey from the river, the ownership of each ascertained, and each was sent under his own freedom, he determined to bring his family to this swampy retreat. Making his way back to his distant home, he succeeded at night in mounting his family on two or three choice horses, and being familiar with the country in that region, he chose to travel during the first night along planation paths, and the next morning after-ance of the original leader, it is impossible to say. Hal was not unlike many another with advantages vastly above his—power made him top-heavy, were turned loose, and the remainder of the journey was pursued at night, while tyranny, all of which reminds us of the fleeing slaves would sleep during comment of Artemus Ward on the con- the day. When the Tombigbee was duct of the Puritans of New England, reached, he succeeded in conveying his family over by lashing some logs to try to worship God according to their Ar-temus said: "They came to this coun- family. After a perilous passage, they own consciences, and to keep other people finally reached the swamp, and setle from worshipin' Him accordin' to about providing a temporary home on their'n."

In his trips to the neighboring plan-retreat not only, but to the discoveries across the river for necessities of bears, which fact made it the hunting ground for big game for many years. Hal induced other slaves to join him in his safe retreat. After a time, it is said that much big game is still had a colony in a quarter where white men had never gone, and on the shores of the lake, by constructing a booth of canes and saplings, covering it with the discovery of this phenomenal body of clear water in that interior bark.

How much of truth there is in the chickens crew, turkeys gobbled, with details of this story which comes to us the mingled notes of the squealing of from the old slave days, none can tell, but it reveals to us one of the features of slave life. That the story has its foundation in fact, there seems to be no doubt, and it still lingers as a tradition in that quarter of the state.

Hal was the sovereign of the tiny commonwealth, and in due course of time he found it unnecessary himself to go on foraging expeditions, and would send others. Still the population

of the colony grew, as an occasional runaway slave would be induced to join it. In those days of "underground railroads," the continued absence of a slave from a plantation would be taken to mean that he had fled by some of the numerous means of escape, and after a period, search for the missing would be given up. Not only was there a mysterious disappearance of slaves, but that

of pigs, chickens, sheep and other domestic animals, as well. The secret of this slave haunt was well preserved and the news of its security became an inducement to a large number of slaves some from a considerable distance, to join Hal's colony beside the lake.

Not only was Hal autocratic in his immured fastness between the rivers and in the jungle of cane, but he became tyranical, which in turn, provoked the tall canes on the sides of which revolt. A burly slave refused to obey his dictation, and Hal straightway expelled him from the colony, and exiled him. Bent on revenge, the exile made longed for the light and blessings of Masonry. Too, it is a fact, that while no slave can become a

Mason, yet we had as freemen, many noble hearted, honest and intelligent colored men in this community who were the peers of any Mason of that day, but the inexorable laws of that time prevented them from enjoying the benefits of this, the grandest order of them all, because the secret gathering of colored men at that time was prohibited by law.

The first secret organization of any kind in Georgia, and possibly the South, was formed in this city by the organization of Eureka Lodge No. 1, of Masons.

For the formation of this lodge, credit must be given our late venerable Past Grand Master, J. M. Simms. Rev. Simms was made a Mason in Boston, Mass. He was anxious to bring this light from the East to the South, and he succeeded afterwards by being appointed District Deputy for Georgia, Florida and Alabama. There

were a number of brethren of a receptive mind, who craved the light of Masonry, and even though the smell of powder was still strong and the echoing of cannonading of the war for freedom yet in the ears of many, an evidence of the struggle between the North and South was in this city, in the lodge room, apparent, they were not deterred in their desire for Masonry.

These brethren met quietly on August 22, 1870, under the most favorable auspices.

in Georgia

By the Grand Secretary.

It is truly understood and acknowledged that no man can become a Mason unless he is free before. For this reason Masonry was kept from our fathers in the Southland prior to the war. But following the wake of Sherman's army, and issuing of the Emancipation Proclamation by the immortal Lincoln, the breasts of our forefathers heaved, and they

longed for the light and blessings of Masonry. Too, it is a fact, that while no slave can become a Mason, yet we had as freemen, many noble hearted, honest and intelligent colored men in this community who were the peers of any Mason of that day, but the inexorable laws of that time prevented them from enjoying the benefits of this, the grandest order of them all, because the secret gathering of colored men at that time was prohibited by law.

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were a number of brethren of a receptive mind, who craved the light of Masonry, and even though the smell of powder was still strong and the echoing of

Bay and Lincoln streets, on Au-

ly because of their inability to secure the required number of Masons to set up the lodge were they delayed in the work. Finally on February 4, 1866, by a dispensation from the Most Worshipful Prince Hall Grand Lodge of the State of Massachusetts, Eureka Lodge was set up in a building which stood on the spot now occupied by the Chatham Bank on Johnson square.

To do the work, the following officers acted: Bro. A. L. Stanford, W. M.; J. M. Simms, S. W.; K.S. Thomas, J.W.; B.S. Davison, S. D.; Stephen Johnson, J. D.; James A. Jackson, S. S.; Miller Max, J. S., the latter was a white man.

Each one of these brethren was made a Mason in the North

This lodge grew to such an extent in membership and usefulness until it was found necessary to organize a second lodge, and for that purpose some of the members secured demits and the result was the formation of John

T. Hilton Lodge, December 27, 1866, under the Most Worshipful Prince Hall Grand Lodge of

Massachusetts.

Shortly afterward, Bannaker Lodge of Augusta, Ga., was formed under the Most Worshipful Grand Lodge of Pennsylvania, thus giving us three warranted lodges in Georgia.

Possessed of that progressive spirit, characteristic of the men of our state, our fathers were not content to be subordinate to grand jurisdictions hundreds of miles away, and began preparing for a grand jurisdiction of their own. Not because they were dissatisfied in any manner with the mother jurisdiction, but because they wanted their own.

For this reason, and this reason alone, the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons was formed between the North and South wain this city, in the lodge room,

The formation of the Grand Lodge was the signal for rejoicing among the Masons of that day and the representatives gathered then were given a gala reception by the local lodges and citizens.

The first officers of the Grand Lodge were: M. W., Jas. M. Simms, G. M.; R. W., L. B. Toomer, D. G. M.; R. W., K. S. Thomas, G.S.W.; R.W., W.H. Barfield, G.J. W.; R.W., C.L. DeLamotta, G. T.; R. W., Albert Jackson, G. S.; W., J. H. Deveaux, G. S. D.; W., H. S. Giles, G. J. D.; W., Alex. Harris, G. P.; W., C. Brinson, G. S. S.; W., Lindsey Moore, G. J. S.; W., R. L. Newsome, G. M.; W., U. L. Houston, G. P.; W., S. G. Prentiss, G. T.

It will be noted that all of these pioneers of Masonry in Georgia have obeyed the last summon and are enjoying the bliss prepared for the faithful. They left to us a heritage of work nobly done.

Our Grand Masters since that time have been: J. M. Simms, two years; L. B. Toomer, two years; J. H. Deveaux, nine years; Alexander Harris, three years; A. K. DesVerney, two years; W. E. Terry, one year; J. D. Campbell, five years; W. E. Terry, seven years till death; H. R. Butler, 1891 to the present.

Philadelphia Record

June 1914

Negroes Observe Centennial.

The divine services of the centennial celebration of Union American Methodist Episcopal Church, the oldest independent negro body of Methodists in America, were held yesterday in Grace Church, Nineteenth and Federal streets. Rt. Rev. B. T. Ruley, of Wilmington, Del., senior bishop, delivered the anniversary sermon, in which he gave a brief resume of the rise and progress of the church, which was organized at Wilmington, Del., with 15 members at the instance of Rev. Peter Spencer, who subsequently became its first bishop. Tonight a Republican jubilee will take place, at which several prominent politicians will deliver addresses.

The Tribune and Its Progress

Saturday, December 4, 1875, the first issue of "The Colored Tribune" was published, with Toomer, White, Pleasant and Co. as publishers, and John H. Deveaux as editor. It was a three column folio printed on a sheet 11 by 16, a fac simile of which will be shown in next week's edition.

The work was done by white printers and its publication office was at the corner of Price and Harris streets.

The promoters were Messrs. L. B. Toomer, R. W. White and L. M. Pleasant, with John H. Deveaux as editor and manager. Each of them was easily the foremost citizen of Savannah at the time, prominent in politics and other public affairs.

The paper was liberally supported and continued publication for a few years, when for the lack of printing facilities it was suspended.

In the meantime, Harden Bros. and Griffin begun the publication of the Savannah Echo in 1879, which was succeeded by The Phoenix. The latter was owned by the late Alex. McHardy and edited and managed by Jas. A. Sykes. It lived only a few months.

In the fall of 1886, the publication of The Tribune was resumed under the name of The Savannah Tribune, owned, edited and managed by the late Col. John H. Deveaux. It was then a five column folio, patent outside, and published on Market square, where it was located for twenty-three years.

In 1889, Col. Deveaux was appointed Collector of Customs at the port of Brunswick, and soon after leaving for his post of duty, appointed the present owner his successor as editor and manager.

A few months after taking charge, the paper was increased to a six column folio; shortly afterwards two more pages were added, and finally its present size as an eight page quarto.

The printing department was

also improved. From two printers, the force was increased from time to time, and gradually new machinery and new type displaced the old.

On account of the installing of a larger press, the office was removed in 1908 to 462 West Broad street, after being located twenty-three years on Market square. Soon after being located in its new quarters, the need for more space was apparent.

After the death of Col. Deveaux in 1909, all of the interesting in The Tribune and its job printing department was purchased by the present owner, and plans were soon after made to secure a site on which to erect a suitable office building.

This site was secured and on December 16, 1911, ground was broken for the present building, at 1009 West Broad street, the cut of which appears on page seven of section four of this edition. A large force was used in its erection and within three months it was completed. It was occupied March 1, 1913.

During all these years, The Tribune has been under only two managements. It has grown from a three column folio 11 by 16 to a six column quarto 30 by 44. Originally it was printed by white printers, then two colored printers were hired and then increased until at the present time there is an office force of fourteen, not counting those who are doing special work, such as collectors, solicitors and the like.

From a few fonts and parts of battered job and body type, and two dilapidated platen presses, the plant has been increased to a large supply of modern faced type, three large Chandler and Price presses, a large cylinder press, a proof press, cutter, wire stitcher, and other modern implements and furniture. It has the first and only multiple magazine linotype machine in the state and among the very few owned by an men.

individually conducted concern in the country. It also has the latest model newspaper folder.

Beside these improvements, a large stock of cards and paper of every size and quality with ac-

cessories needful in a printing office are carried. From a few hundred, its patrons have increased to several thousand and it enjoys the patronage of every class of citizens. It is circulated in every state in the union and is sent to foreign countries.

The Tribune enjoys the confidence of the community and in a conservative manner its views are continuously presented.

It has led in every public endeavor, and no worthy cause has ever been slighted. Its campaign for the past quarter of a century for the establishment of business enterprises among our people has resulted successfully and along this line the work is being continued.

For more school facilities, it has been untiring and persistent. Through its persistent effort along with other citizens, the Anderson street school, now the Maple street school, was secured, and several years afterwards the Duffy street school, which is now combined with the Cuyler street school. Its editor was one of a committee of three colored citizens authorized to confer with the representative of the Haven Home school to secure consent to sell the buildings and grounds to the board of education, and the price of same. This was afterwards consummated and resulted in a building second to none erected for the public education of our children.

The Tribune has played an important part in the civic uplift of the community. In politics, its influence is felt all over the state, and fraternally it has ever been a loyal advocate.

Along all of these and other lines of uplift, The Tribune labored and will continue to do so.

In return, it asks the continued support of its loyal patrons, and by doing so they will enable its management to give employment to more young men and wo-

Nuptial of Great Great Grandchildren of Noted Old Settlers Social Event of Year.

BRIDE'S GRANDFATHER CITIES RICHEST MAN.

Groom Active in Church Work Since Boyhood—Rev. Father Bagnall Officiates.

(Special to The Chicago Defender.)

Detroit, Mich., Sept. 4.—The wedding of Miss Irene Marie Cole, daughter of Mrs. James H. Cole, 650 Holcomb avenue, to Mr. Stanton C. Hunton of this city at St. Matthew's Episcopal Church Wednesday evening, Sept. 2, was one of the grandest affairs the old settlers of Detroit have had the pleasure of witnessing in many years, as the history of each of their families dates back more than seventy-five years. That the great great grandchildren should unite in marriage makes it the pride of the race. The grandfather of the bride was one of the richest Afro-Americans of the State, leaving an estate probated at \$250,000. The groom has been serving the altar at St. Matthew's Episcopal Church since his early boyhood, and at one time was acolyte to Rev. Father Massiah of St. Thomas Church, Chicago. The ceremony was performed by the rector, Rev. Robert Bag- nall.

The bridal party consisted of Miss Blanche Calloway, Miss Mrs. Ervin Rickards, matron of honor; Florine M. Camper, Miss Mary J. Madeline Hunton and Catherine Dye, maids of honor; Mr. Clinton Fow- ler of Cleveland, Ohio, bridegroom. The ushers were Charles and James Cole, Jr., brothers of the bride; James Brown and Robert Parker.

The reception was held at the Cole residence, which was exquisitely decorated. There was music; flowers in profusion.

Among the out-of-town guests were Mrs. M. Fleeters of Marietta, Ohio; Mrs. Liverpool and daughter of Cincinnati, Ohio; Mrs. E. Forbes of Boston, Mass.; Mr. and Mrs. Edward Warring of Massillon, Ohio; Mr. Edward Mead and Jesse Binga, Chicago.

The bridal couple were the recipients of a large number of costly presents, among which was a fine residence, 650 Holcomb avenue, the gift from the bride's father, James H. Cole. The couple left the same evening for Chicago, and will be the guests while there of Mr. and Mrs. Jesse Binga, 3324 Vernon avenue.

TO CELEBRATE ADVENT OF COLORED TEACHERS

The twenty-fifth anniversary of the employment of colored teachers in the city schools will be observed with special exercises at Central Baptist Church, next Thursday night. *Sept. 28/14*

The exercises will be under the auspices of the faculty of School No. 112, George B. Murphy, principal. The opening prayer will be delivered by Rev. Dr. Harvey Johnson, one of the pioneers in the movement for colored teachers, after which Rev. Dr. W. M. Alexander, who also aided in the displacement of white teachers, will deliver an address. Brief addresses will be delivered by Miss Fannie L. Barbour, George W. Biddle, William H. Lee, Councilman Harry S. Cummings, Howard M. Gross, representing the Educational Association Mason A. Hawkins, principal of the High School; Joseph H. Lockerman, principal of the Teachers' Training School; Gough D. McDaniels, representing the Alumni Association of the High School; William Anderson, of the Principals' Association; John H. Murphy, editor of the Afro-American Ledger; Daniel A. Brooks, of the School Men's Club, and Dr. W. H. Wright. George B. Murphy will preside. The benediction will be by Rev. A. J. Mitchell.

Musical numbers will be furnished by Miss Blanche Calloway, Miss Mrs. Ervin Rickards, matron of honor; Florine M. Camper, Miss Mary J. Madeline Hunton and Catherine Dye, maids of honor; Mr. Clinton Fow- ler of Cleveland, Ohio, bridegroom. The ushers were Charles and James Cole, Jr., brothers of the bride; James Brown and Robert Parker.

YORK, VIRGINIA SLAVE, FIRST AFRO-AMERICAN TO TRAVEL NORTHWEST

Accompanied Lewis and Clark Expedition in 1804-06 Through Territory That Is Now States of North and South Dakota, Montana, Idaho, Oregon and Washington.

STATES HE TRAVELED BEST IN UNION FOR RACE

Twelve Thousand Afro-Americans Now Inhabit Part of Country Mr. York Visited 111 Years Ago—Many Are From Southland and Enjoy Every Privilege of Free Americans.

The Chicago Defender
By Charles E. Hall.

Washington, D. C., Oct. 30.—Possibly the first Afro-American to visit the territory now constituting the states of South Dakota, North Dakota, Montana, Idaho, Washington and Oregon was a Virginian by the name of York. Mr. York accompanied the Lewis and Clark expedition in 1804-06 from a point in Illinois opposite the mouth of the Missouri River to the mouth of the Columbia River in the state of Oregon on a trip of exploration which easily ranks as the greatest the United States has ever attempted and from which the people and government received the first definite idea as to the extent and the great natural resources of the vast domain known as the Louisiana Purchase.

The purchase was made from France by President Thomas Jefferson April 30, 1803, for the mere pittance of fifteen million dollars, a sum less than one-half the value of an annual wheat crop in the present state of Washington, through which they traveled, or an amount equal to just about one-tenth the value of an annual production of cereals in the single state of North Dakota, which was formed from a small part of the territory included in the purchase.

Dr. Wheeler's Tribute to York.

Concerning this sturdy and forgotten Afro-American who accompanied the party Dr. Olin Dunbar Wheeler in his very interesting and highly instructive book, "The Trail of Lewis and Clark," says in one of his numerous references: "York, it is easily imagined, was the observed of all the observers, the curiosity of all the party, to the red men. He was a Negro slave to Captain Clark, and the one individual who extracted from the exploration the largest amount of purely physical and superficial enjoyment. His color, hair and prodigious strength were a revelation to the Indians and he was looked upon as a god. The tribes from the mouth of the Missouri to the mouth of the Columbia took particular pains to propitiate his sable majesty and he was overwhelmed with feminine attentions. The Lewis and Clark exploration was the golden age of the existence of York, the Virginia Negro." Mr. York, whose efficient service made him a most useful member of the expedition, was given his freedom by Captain Clark upon the return of the party. He settled in Missouri, where he died at a ripe old age.

PUBLIC SCHOOL EARLY HISTORY

HISTORY OF NASHVILLE COLORED SCHOOLS FROM 67-77

By R. S. White
The Nashville
Early This

Nashville was among the first cities of the South to provide Public Schools for colored children.

The beginning was made in June, 1867, when the City Council passed an ordinance establishing colored Schools. The privileges and regulations under the ordinance were like those of the white schools then in operation.

Bellview is the pioneer school building, situated at the corner of Sum-

mer and Jackson streets. It was purchased at a cost of \$10,000 in city checks, which were then selling at a considerable discount. The building was a two-story one 40x70 feet. The first floor contained four rooms and the second a large study hall with three recitation rooms.

The Bellview School Building was opened September 1867, with Mr. T. H. Hamilton principal. He served a few months, and was then transferred to a white school.

Cumberland School, supported by the Pittsburg Freedman's Commission, was located on Belmont and

Miss M. Calvert,
Miss L. Gregory,
Miss J. Stevenson,
Miss M. R. Smith,
Miss H. C. Smith,
Miss Sallie Austin,
Miss Sue Eddy,
Miss Kate L. Lyon.

These teachers were all white. There was one colored, Miss Mattie Evans. She had taught a little while in Cumberland School before her marriage to Schuyler Miller, a prominent barber.

For some reason the pupils did not return to school after the Christmas holidays, 1867, and Dr. Hubbard and Miss Lyon went out in North Nashville hunting up the children to fill the school. Their mission was a success by the help of God. Thus they gained the confidence of the children, and the school began to grow until more teachers were necessary. They comforted the children in their times of need, and every one coming under their influence soon had a vision and desire of better things.

In June, 1873, 2500 pupils had attended this school since the beginning. The endowment in this year was 587; the average Belong was 359; the percent of attendance was 95.88.

In 1873 the following corps of teachers was at the Bellview School:

G. W. Hubbard, Principal.
J. W. Coyner, Assistant Principal.
Miss Kate L. Lyon, teacher of 4th and 5th Grade.

Mrs. S. A. Hubbard, teacher of 3rd Grade.

Miss Sallie Austin, teacher of 2nd Grade.

Miss Hannah C. Smith, teacher of 2nd Grade.

Miss Alice Young teacher of 1st Grades.

Miss L. P. Guy, teacher of Primary Grade.

It was during the time of these pioneer teachers that many of our well-known citizens began their education in Bellview School. Among those were:

D. S. W. Crosthwait, Pastor Gay Street Christian Church.

Mrs. S. W. Crosthwait, register of Fisk University.

Hon. W. A. Crosthwait, lawyer.

Mrs. Sarah E. Crosthwait Sublett.
J. C. Thompson.

Prof. Richard Hill, real estate dealer.

Prof. Lena T. Jackson, Latin in Pearl High School.

Jas. Simmons, proprietor of barber shop.

Rev. T. L. Jones, pastor Baptist Church in Florida.

Prof. D. N. Crosthwait, Science, High School, Kansas City, Mo.

Mrs. Ida M. Sharber, teacher at Meigs.

Dr. Alonzo M. White, deceased.

Mrs. Maggie V. White and sister, Minnie.

Prof. W. S. Thompson, deceased.

Mrs. Josie Bradford Lowery.

Mrs. Sarah E. Page.

Mr. James Chandler.

Prof. W. L. C. Moseley, Prin. Carter School.

Dr. H. W. Armistead and the writer of this article, serving at present as principal of Knowles School.

Period from '77 to '87.

For several years during the administration of T. W. Haley as principal of Belle View, there was an agitation begun for the employment of teachers of color to teach their own race. No fault was found with the training given the colored children by white teachers. The agitation was based on the ground that the educated colored people should have employment as teachers in our city public schools.

Yielding to the argument made, the Board of Education held an examination for applicants to teach, and it resulted in a number of applicants successfully passing. A new school was opened with a colored corps of teachers. The teachers were put to work as an experiment. The experiment proved a success. Under the direction of that wise superintendent, S. Y. Caldwell, this school grew to be larger each year and new teachers added. From that time on the colored teachers gradually displaced the white teachers in colored schools.

In November 13, 1879, this new school, which was called Knowles Street School, opened with the following faculty: S. W. Crosthwait, principal; Miss Minnie L. Scott, who became the wife of the principal; Robert S. White. The new school located on the corner of Hynes and Knowles street, now called Twelfth avenue, North. As the years passed by more teachers were added to this corps. Amongst these were Miss Jennie Hobbs, Mrs. T. A. Sykes, J. B. Childress, Miss Hattie E. Beckwith.

About that time there was an agitation begun for better school buildings, and this call was answered during a heated political campaign in our municipal government. As a result of the demand for better buildings two new brick buildings were added—Pearl building on Fifth avenue, South, and Meigs, on Georgia street in East Nashville.

In the fall, September, 1883, Pearl and Meigs were opened and they filled up rapidly, as a result of educational enthusiasm amongst the people at this time.

The corps of white teachers at Belle View was transferred to Pearl with T. W. Haley as principal, and the corps of colored teachers of Knowles Street School building was transferred to Belle View building with S. W. Crosthwait as the principal. Robert S. White was made principal of the Meigs, where he remained fourteen years.

In the fall of 1882 Dr. Alonzo Napier was added to the corps of



DR. S. S. CARUTHERS,
Chairman of Committee of Management Y. M. C. A.

teachers and became principal of thea brilliant success, coming to Vandaville School with two assistants, hearsals, offering suggestions, making Miss Frankie Seay and Miss Lula M. improvements in order that success Drake. He began his services there might be assured.

in September, 1882, and his death occurred during the Christmas holidays. On the opening of school in January, 1883, Robert S. White was sent over to perform the duties of principal. The schools flourished under the direction of the colored teachers and from time to time more were added to the corps until they were placed in charge of Pearl School.

In September, 1886, Dr. S. W. Crosthwait was made principal of Pearl and the white teachers were transferred to white schools. On the 13th day of July, 1886, Prof. Z. H. Brown was elected Superintendent of schools to succeed Mr. S. Y. Caldwell, who resigned. The lively interest of the new superintendent never waned during his administration. His first official act with regard to this part of the schools was to establish a high school department for colored children. This act was in response to a strong demand made by the colored patrons on the Board of Education.

Period from '87 to '97.

Organization of a High School for Colored Students.

Too much praise cannot be bestowed on the mother who so strenuously and persistently pushed the claim for high school accommodations. Mrs. Sandy Porter was the mother who carried her plea right to headquarters and, with rare courage, she presented her boy and a few others to the principal of the Fogg High School for entrance there. The principal received them and the colored pupils were seated. The principal of Meigs School, R. S. White, called on the superintendent at the time and suggested that the High School Department be opened in Meigs Building, which was done at once.

The school was organized with Dr. D. N. Crosthwait as teacher of 10th and 11th grades, and J. Ira Watson Publishing House. Wm. Franklin, National Baptist and Wm. Randall Custom T. A. Sykes was organist and she had charge of the music. The High School had its first graduating exercises in the Grand Opera House on Fourth avenue, North, now called The Bijou. June, 1887. The exercises were well received and many of the citizens attended. The order was excellent. W. L. C. Moseley, Laura B. Hobson, Mary Easley, Talbot Porter, Edward Rands and Lula Rands were the first graduates of the Meigs School. From that time on there have been graduating exercises each June, and the number of graduates each year has increased until now there are twenty or more in the graduating classes. The interest in this school grew each year.

The colored high school always had in Superintendent Brown a substantial friend. He was liberal in his interest in making the commencement exercises

Some of the Meigs School Graduates Holding Responsible Positions.

W. L. C. Moseley, principal Carter. T. B. Hardiman, principal Clifton. C. T. Randalls, principal Lawrence. Mary K. Hill, principal primary floor.

Georgia A. Lofton, principal primary floor.

F. E. Dawson, principal primary floor.

Emma J. Cockrill, principal primary room.

Ella L. Hendry, principal primary room.

Eva M. Green, principal primary room.

Laura B. Coleman, principal primary room.

Anna R. Dunlap, teacher primary room.

Lucy M. Patterson, teacher primary room.

Lula K. Jones, teacher and organist.

Fred A. Randalls, principal first floor, Pearl.

Blanche B. Randalls.

Prof. George E. Washington, teacher of mathematics in Pearl High School.

Prof. Henry A. Cameron, teacher of Science in Pearl High School.

Prof. John W. Work, teacher of Latin and History and directs the Mozart Society of Fisk University.

Prof. Fred Work, Teacher in High School, Kansas City, Mo.

Dr. S. S. Caruthers, teacher at Methodist Medical College.

Dr. R. W. Allen, druggist, Chattanooga.

Wm. Franklin, National Baptist and Wm. Randall Custom T. A. Sykes was organist and she had charge of the music. The High School had its first graduating exercises in the Grand Opera House on Fourth avenue, North, now called The Bijou. June, 1887. The exercises were well received and many of the citizens attended. The order was excellent. W. L. C. Moseley, Laura B. Hobson, Mary Easley, Talbot Porter, Edward Rands and Lula Rands were the first graduates of the Meigs School. From that time on there have been graduating exercises each June, and the number of graduates each year has increased until now there are twenty or more in the graduating classes. The interest in this school grew each year.

The colored principals five years ago resolved to organize a Principals' Association for the improvement of each and all of the schools. Their meetings have been profitable intellectually and socially and there have been many things discussed in these various meetings which have brought good to all. Dr. F. G. Smith, principal of Pearl, suggested the organization and he was made its first president with Dr. R. S. White as secretary.

Three years ago, 1911, a few of the corps of teachers gathered together to form an association of teachers for the promotion of professional improvement, the leader of which was Prof. H. L. Keith. The plans were made, the organization known as the Middle Tennessee Colored Teach-

School and he has been at its leaders' Association was effected, and it up to the present time. His services were made a success beyond the most have been commendable. It would besanguine expectation. The teachers well to mention some of the graduates have held their third session in Nash- who are connected with the schools: ville, the permanent home of the org- E. M. S. McGavock, E. M. Beaden, E. M. Bramlet, Cornelia S. Bailey, Sadie Watson, Eugene Taylor, M. A. Frazier, Eva Murrell, Laura White, — Shoff- ner, Alice White.

Mrs. Dr. A. M. Townsend, of Roger Williams University.

Mrs. W. J. Hale, of State Normal.

Mrs. Dr. J. H. Hale.

Mrs. Dr. A. N. Johnson. The schools have steadily increased to twelve in number. Below is a list of twelve in number. Below is a list of buildings and principals:

Pearl, Dr. F. G. Smith. Knowles, Dr. R. S. White. Meigs, J. B. Baite.

Bellevue, E. W. Benton. Napier, J. I. Watson.

Hadley, W. M. Allen. Carter, S. B. Neal.

Clifton, T. B. Hardiman. Lawrence, C. T. Randalls.

Peebles, Mrs. Sarah E. Page. Nelson Merry, W. B. Vassar.

Ashcraft, F. N. Green.

Manual Training.

In the fall of 1905, the Board of Education decided to put into the colored schools Manual Training, which had already been in the white schools for several years, and it became necessary to have two supervisors who were selected with much care. Prof. H. L. Keith was elected and put in charge of the boys' department and Miss L. B. Moore was put in charge of Domestic Science for girls.

In 1910 it became necessary to have an assistant to the Superintendent of schools, because the system had grown to such proportions as made it impossible for one man to see after all. So a colored supervisor was appointed, and Dr. J. P. Crawford, who was for ten years principal of Knowles School, the largest colored school in the system, was chosen. He has attended his duty in that capacity just as well as he looked after his school which he built up to such a high standard.

Principals' Association.

The colored principals five years ago resolved to organize a Principals' Association for the improvement of each and all of the schools. Their meetings have been profitable intellectually and socially and there have been many things discussed in these various meetings which have brought good to all. Dr. F. G. Smith, principal of Pearl, suggested the organization and he was made its first president with Dr. R. S. White as secretary.

Three years ago, 1911, a few of the corps of teachers gathered together to form an association of teachers for the promotion of professional improvement, the leader of which was Prof. H. L. Keith. The plans were made, the organization known as the Middle Tennessee Colored Teach-

tional Church. The "Yankee School," as it was then called, had been in existence for about four years during which time the teachers, who were Congregationalists, had worshipped around with the other colored churches but they began to desire a church home. The surroundings were of such that the advanced pupils of the school who had been recently converted, were not satisfied and desired improvements along this line. Then again the colored Presbyterians who had no other place to worship save in the upstairs or loft of the white churches, became discontented with this state of things, since they were not religiously provided for and, with the new and grand idea of freedom which had just been given them by President Lincoln, such worship in white churches became very distasteful and oppressive to them.

All these reasons conspired to the formation of the new church. Old Midway Presbyterian Church originally founded and planted by Congregational polity and blood gave her contribution of Presbyterians, also, and so in April 1869 on one Sunday afternoon, Mr. Henry Smith and his wife, Mrs. Jane Ann Smith, original Congregationalists of Charleston, S. C., Mr. J. W. Roberts and his sister, Mr. Mack Hunt, Mr. Jas. W. Fleming and his wife, and a goodly number of other persons, about sixteen in number, united together and organized the First Congregational Church. Within the year it was increased to sixty members. Messrs Henry Smith and James W. Fleming were among the first deacons of the church. Rev. Robert Carter, who became the first pastor, was ably assisted in the work by Rev. M. Sharp, principal of Beach Institute and his wife who shared no inconsiderable part in the work with her husband and Rev. Carter.



The Congregational Church, Savannah

By Rev. W. L. Cash.

The First Congregational Church of Savannah, Ga., was organized at Beach Institute in April 1869, when Rev. M. Sharp was principal. It was early in the spring of 1869, when Mr. Robert Carter of Macon, Ga., was sent to Savannah to look over the field and to see what fit material might be gathered together for the organization of a Congrega-

Negro Baptists

National Baptist

That the Negro Baptists, who comprise the great National Baptist Convention, are moving upward and onward in the great conquest that is being waged against Satan, is demonstrated on all sides, for they are carrying out the divine injunction, "Go ye into all the world and preach the gospel to every creature." *Union Review*

News has been received from Rev. J. H. Perry, who is now located in the city of Coahuila, Mexico, in which he gives a graphic description of the work and struggles that are going on to keep alive a Negro Baptist church in this stronghold of Catholicism. It is interesting reading matter, being in the form of a letter to Dr. R. H. Boyd, Secretary of the National Baptist Publishing Board, as follows:

8/10/12

Palan, Coah., Mexico, July 21, 1912.
Dr. R. H. Boyd, D. D.: . . .

. . . I write to you as an individual and give you a brief history of this people. Hope you will give it careful attention and write me so that I will know what to do.

MY FIELD OF OPERATION.

There is a colony of Negroes living in Nacimiento, Coahuila, Mexico, that is made up of the descendants of fugitive slaves and Negroes who belonged to Col. Shafter's command during the Civil War. The Civil War closed in 1865, and a part of the Federal army was ordered to Mexico to help the Mexicans drive the French out of this country. The French were operating in middle and southern Mexico. At the same time the Indians were in complete control of northern and western Mexico. Mexicans were confined to their cities and towns and could not pass beyond their limits after sunset nor go very far during the day, unless they traveled in bands large enough for protection.

When the American army crossed the Rio Grande they divided into two parts. A part went with the Mexican army and drove out the French. The Negroes, under the command of Col. Shafter, went westward and exterminated the Indians. When peace was declared the Mexican government called the leaders of these Negroes to pay them for their services. The Negroes who came here during slavery knew the country and had selected the land they wanted. A committee was appointed and sent to the city of Mexico to receive the pay of the soldiers. When

they met the paymasters they were asked which did they want, money or land. The Negroes replied, "We want land." The President of Mexico in the presence of the American officials told the Negroes how much the government owed them. Then the Mexican government sold the Negroes fourteen leagues of land. The President with the other officials signed the papers and the people hold these papers now. As it was for services rendered in the war in which the two governments were interested, their papers are also signed by the officers in Washington, D. C. The National Government holds the land as a reservation so that they can protect it from intruders. No person can live on that land unless they are related to the real owners or married into their families. In traveling I met with some of those people who invited me to visit them.

After some time I went to their church. After I had preached several sermons I was called to the pastorate of the church. The first Monday in January, 1903, I opened a school in the church house. On examination I found that there were three hundred Negroes living in that town, and that there was only one who could read and write. My school numbered 55 pupils and not one of them knew a single letter. I taught three sessions of nine months each and had to quit on account of no help. When I began we had no books. I printed the alphabet on a large piece of pasteboard and fastened it on the wall and taught the school from that till I could get books from America. I had a little money and I spent it all trying to get that church and school on self-supporting basis, but could not do it alone. I left the school, but held on to the church.

During the twenty-seven months I taught 23 boys and girls learned to read and write very well. The government maintains a public school and has kept it going for twenty-five years and not a boy or girl who has attended that school can write a decent letter. I had to close my school and go to work at the coal mines here. I have to work here and go out there when I have an opportunity. It is thirty miles away. There is no railroad, so you see I have a hard time to get to these people. The church is going to pieces on account of no regular services. The Catholic priest is doing much to destroy the work.

PRESENT PROSPECTS.

I have been preaching to these people a

long time. I never saw them so ready to receive the Bible as they are now. I was there the first Sunday in this month. The old man whom they style leader (senior deacon), said to me in the presence of a large congregation: "Brother Perry, you go ahead and we will follow you." The congregation responded, "That is right, we will follow Brother Perry." They are open for the Gospel.

THEIR LAND.

Their land is rich and easy to cultivate. And it produces anything that grows in Texas. It is well watered, as the Sabanas River runs through it.

National Baptist.

THEIR RELIGIOUS CONDITION.

Union Review

They have three little churches. One is led by a woman who is a regular liquor dealer. And she knows nothing about the Bible, and doesn't want it. She also denounces Baptism and the Lord's Supper as injurious and dangerous. She also teaches her people that they can lose their religion any time they please, and when they want to they can go and get it again.

8/10/12

There is another church that is led by two of the worst drunkards in the community. They teach that it does not make any difference what you do, so you don't let the world know it. They say God says, "Let not your right hand know what your left hand does."

The church I preach to believes in all the doctrines you do in the United States. I have brought them up to it since I have been preaching to them. I have caused the other

churches to reform in many things. It is said by many people that if I could stay there I would have all the better class in one church in a short time.

THEIR MORAL CONDITION. . . .

Their moral condition is very low. It is very hard work to raise a virtuous daughter. There are lots of men living with women publicly just as if they were married. A woman has to be pure gold to get through that community unspotted.

OUR SUNDAY-SCHOOL.

We keep up a regular Sunday-school. My family lives out here and I have my wife and another lady to conduct it. The American Baptist Publication Society gave us twenty copies of the Bible about seven years ago. We kept our Bibles in a dwelling house near the church. The house and all our Bibles but four copies were burned. These are all

DRIVEN REBEL SOLDIERS FROM THEIR TRENCHES—GEN. B. F. BUTLER SENT THEM IN TO SHOW THEIR BRAVERY—BROUGHT GRANT NEAR TO RICHMOND.

(Written expressly for The Washington Herald.)

Fifteen years ago today attachment of Gen. B. F. Butler's Army of the James, operating under Gen. Grant's orders, attacked the Confederates in their works north of the James River, near Chaffin's Farm, and gained a lodgment within seven miles of Richmond which was to be held, until the end of the operations in that quarter.

Colored Troops Fought Well.

Grant had just come from Gen. Birney's position on the New Market road, where the Federals had been equally successful. There Gen. Butler took his stand with the Colored troops which he had organized. He was determined to demonstrate their fighting abilities. Orders had been given them to go at the enemy with the bayonet, and the nipples had been removed from the guns so that they could not be fired.

As the Colored regiments came in sight of the Confederate defenses across the New Market road and north of it toward the Derby road, they advanced upon them with great gallantry. The defenders kept up a heavy fire and several times the ranks of the black troops were broken, yet they rallied and maintained a bold front.

Cutting their way through two lines of abatis, with axmen falling all along the line, they threw themselves upon the earthworks, carried them and drove the defenders back to the second line of defenses.

The position gained had been made strong against attack when Grant's message to continue the advance was received. Some advantage was gained in the succeeding hours. About 3 p.m., Gen. Ames' division and Brig. Gen. Birney's Colored brigade stormed Fort Gilmer, one of the defenses of the interior line, and were repulsed with heavy loss. In this attack Gen. Ames' troops vied with the Colored in deeds of gallantry. The Colored soldiers forced their way into the ditch, but were unable to gain a foothold upon the works.

Check on the Enemy.

Grant was well satisfied with the day's work. He had gained a strong position with sixteen guns and several hundred prisoners, and believed he had called halt to any movement of Confederates from Richmond or Petersburg to the Shenandoah.

That night the Confederates moved several brigades across the James from the Petersburg lines to the lines at Chaffin's Farm, and the next day, September 30, attempted to retake Fort Harrison. They were repulsed with heavy loss by the Federals, who had worked all through the night making their positions secure.

the Bibles in the neighborhood.

National Baptist

WHAT WE NEED.

Union Review 8/10/12

A man to preach to the people regularly. A small salary will keep him there and he can help himself in many ways. Twenty-five dollars per month will pay a man \$50.00 in the currency of this country. If you will help us, I will report all that is raised here, so that it will reduce your part to some extent each month. But that would have to begin when I could open school again.

There is much more you ought to know, but I will close. Yours truly,

J. H. PERRY.

PAST AND PRESENT. Offices Held By Colored Men in the Past—Substance Gone—Shadow Hardy Left.

The present generation has little if any knowledge of the prominence attained by colored men in the District of Columbia when the right of suffrage was effective in said District. For the enlightenment and general information of all who are of the opinion that the colored man was a nonentity before the importation of the colored brother from the Southland and elsewhere, whose stock in trade, after drawing his first month's salary, consisted of a pair of eye glasses, came—white garter tops, a big bunch of cheek and conceit. The airs of this representative bunch of "would be's" was amusing, and for the benefit of that class, if any survive, we furnish what the real bona fide colored citizens of Washington acquired long before free transportation was furnished the would-be dictators of society and politics emerged from their unknown cabins.

As far back as 1800 John F. Cook and Carter A. Stewart were elected Aldermen, while later John T. Johnson, Geo. W. Henton, Andrew H. Freeman, Robert Thompson, Joseph Brooks and Alfred Gaines were elected to serve in the Common Council. The municipal form of government was supplanted by a territorial form of government, having an Upper Council appointed by the President of the United States and House of Delegates elected by the people. The colored members appointed by the President during the life of the territorial form of government were Frederick Douglass, John H. Brooks, John A. Gray, Lewis H. Douglass and Adolphus Hall. Those elected by the people during the same period were James A. Hand (Bishop), Solomon G. Broron, O. S. B. Wall, Thomas W. Chase, W. A. Toliaferro and Sidney W. Herbert. Board of Health: John M. Langston, member; J. Harry Smith, Inspector. Treasurer District of Columbia, John T. Johnson; Police Commissioner, William H. Smith; Fire Commissioners, Robert H. Booker and Geo. Smith; Collector of Taxes, John F.

the teaching of Negro pupils by students of Lane and fifty-one students withdrew from the seminary and entered Oberlin College. Through their influence Oberlin was opened to Negro students in 1855 and James Bradley, a Negro of Cincinnati, who entered Oberlin college soon after, was the first Ohio colored college student in the history of the state. Oberlin has the honor of having graduated more colored students than any other college for whites in the north.

The seminar authorities prohibited

by Rev. C. O. H. Thomas, occupies quite a liberal space on the front page. Bishop Payne was the presiding officer. "The Power and the Responsibility of the Press" was discussed by Editor Tanner. The relation of Church and State was taken up by Rev. John B. Stansbury. The relative disciplinary influence of the Classics to the Mathematics was the topic of Dr. John G. Mitchell's paper, while the reporter enlarged on the relation of the Sunday School and the Church. The two Shaffers were at this convention. "Echoes from the Black Swamp Circuit," by Rev. James W. Morris, fresh from the college walls of Lincoln, is a graphic picture of politics and church affairs in South Carolina at that period. Rev. David Smith, who was a member of the original convention organizing the A. M. E. Church, was still living at this time, and in his behalf an appeal is made to the entire Connection, signed by the bench of Bishops. Among minor items are the dedication of Allen Chapel at Berryville, Va., by Rev. George D. Jimmer, son, an appeal by Rev. George W. Brodie, a former pastor of Union Bethel A. M. E. Church, this city, now the same publisher of the Christian Recorder, and in 1880 became Bishop Metropolitan. Rev. Wesley J. Gaines in the same issue expresses his pious indignation for being violently taken hold of and removed from a smoking car by white men. But two leaders give a line on the content and style of Tanner, the editor.

I doubt whether a single issue of the Christian Recorder of so distant a period read within the lines will illustrate greater contrasts. Some of these I have indicated. Henry M. Turner, within two years, in 1876, became publisher of the Christian Recorder, and in 1880 became Bishop, distancing to this goal Bishop Tanner by eight years. Few think of George W. Williams as pastor of a Baptist Church, or that Robert B. Elliott resigned his seat in Congress and though he failed of election as United States Senator was elected Speaker of the Legislature of his State. It is refreshing in this period, when the United States Supreme Court still straddles, admitting the principles but denying their application, to listen to the clear cut enunciation of the power and the purpose of the President, as to the enforcement of the law and the Federal Constitution when States fail.

JUST FORTY YEARS AGO—THEN AND NOW

By John W. Cromwell, Washington

The Christian Recorder
A copy of the Christian Recorder bearing date of December 17, 1874—just forty years ago lies before me. What vast changes in Church and State are revealed by a few stray items taken from the news and editorials of this venerable sheet.

Then, as now, it was a six column, eight page paper, edited by Rev. Benjamin T. Tanner and published by Rev. William H. Hunter.

Among the news items it is stated that the prospects are that "Rev." George W. Williams, who succeeded the lamented Leonard Grimes, as pastor of the Twelfth Street Baptist Church, Boston, will be the Chaplain of the Massachusetts House of Representatives." Within a year Williams came to Washington, became editor of The Commoner. Five years later, a citizen of Ohio, he was a member of its Legislature and author of "The History of the Negro Race." Hon. J. Milton Turner, then United States Minister to Liberia, had just passed through Philadelphia, and Robert B. Elliott had been elected Speaker of the South Carolina Legislature.

The demise of Rev. Henry J. Young at Louisville, Ky., is chronicled as an event of more than passing interest at a memorial in which Rev. John G. Mitchell, N. R. Harper, the attorney, and W. H. Gibson took prominent parts.

The proceedings of the First Annual Educational Convention at Columbus, O., November 10, 1874, and reported

gret that they should have added one jot or tittle to the Executive duties or powers. Let there be fairness in the discussion of the Southern question, and the advocates of both or all political parties, give honest, truthful reports of all occurrences condemning the wrong and upholding the right, and all will be well. Under existing conditions the Negro votes the Republican ticket because he knows his friends are of that party. Many a good citizen votes the opposite, not because he agrees with the great principles of State which separate parties, but because generally he is opposed to Negro rule. This is a most delusive cry. Treat the Negro as a citizen and voter, as he is and must remain, and soon parties will be divided not on the color line, but on principle. Then we shall have no complaint of national interferences."

In the first place in "Turner's Manifesto," he directs his batteries on Henry M. Turner, and exclaims "Stand still." Then he prophesies and philosophizes. "They don't object us going to school. They dare not forbid us the franchise. Thus circumstances, true wisdom dictates that we be quiet and unmurmuringly enter upon the work of building up a res States fail.

Frown down the man who PHILA. CHURCH HAS SLAVERY PROTEST TABLE

The Christian Recorder
PHILADELPHIA, Pa., Oct. 14.—The Ancient Mennite Church Germantown, to be the scene of a celebration participated in by representatives of all the Negro churches in Germantown, Thursday evening, October 15, with the Rev. Morton Winston as master of ceremonies.

The communion table in this church is said to be the original table upon which the Germantown pioneers of 1688 wrote the first public protest in America against human slavery.

BUY-A-BOOK MOVEMENT
Wilberforce O., December 7.—
Thophilus G. Steward, a refined chaplain of the United States Army, has started a "Buy-a-book-by-a-colored-author" movement. He points out that there are many volumes written by colored authors and that the average educated man and woman of the race has but little knowledge of the thoughts and History of the race.

Historical 1914

"Wagner's Race For Civil Rights"

MRS. TOWNES RANDOLPH LEIGH,
State Historian, Ala. Div. U. D. C.

Advertiser

One purpose of the Republican party was and is not only to emancipate negroes, but to see to it that those freedmen shall exercise the franchise which was most unwisely conferred upon them. Our Southern Congressmen and Senators were early confronted with this question in Congress caused by the proposed "Force Bill," which called for the guarding throughout the Southern States of all polling places through the audience, for in marched the black delegation by government troops, thereby securing the negroes to reserved orchestra seats. The overture vote for the Republican ticket, whose merits and began; the curtain was raised, the minstrels took demerits the negro was absolutely incapable of judging their seats. Wagner, who was one of the end men, that wonderful Confederate veteran, John T. Morgan, as he beheld the dark shade and took in the situation "Father of the Panama Canal," the only commissioned officer to whom General Robert E. Lee personally handed his commission, who spoke upon the floor of the Senate without a pause until he had killed that infamous measure.

The Condition at Montgomery.

After the defeat at Appomattox, the Confederate soldier, discouraged, wrecked by pain and disease, broken in spirit and fortune, straggled back to the State he had loved and upon whose sovereign altar he had sacrificed his all to take up the burdens of Reconstruction. The white population of Alabama showed a decrease from 1860 to 1870 of 5,046; and though the negro was directly under the care of the Abolitionists, that race suffered more than did the white race through starvation, exposure and pestilence, Mr. Fowler reporting a decrease of 34,325: 20,000 of this number had, however, hidden in the interior of the State to escape being captured and made, nolens valens, the wards of raiding Federals.

Most of the grist mills, gin houses, factories and plantation facilities had been destroyed by Cornyn, Wilson, Geary, Rousseau and Streight, and those remaining were ordered confiscated when possible; and all things seemed possible. Land was almost worthless, for the owners had no capital, no farm implements, no farm animals, and in the majority of cases no seed to plant. Most of our men could see little encouragement in the future outlook, since the Federal government held out little promise to the paroled South.

When our armies surrendered the prevailing idea in all army circles was that the Southern States would ask their Governors to convene their Legislature, renege the secession and slaves and abolish slavery, thus preparing the way for re-entering the Union. General E. R. S. Canby, a Kentuckian and the Federal commander to whom General Dick Taylor's army surrendered, at Citronelle, so advised; but alas these true fighting men did not understand the black hearts of the Washington politicians.

Alabama's State government was outlawed and Governor Watts, and ex-Governors Shorter and Moore were arrested and sent to Northern prisons, and for months Alabama had no government. Montgomery was overrun by a lawless, drunken and violent crowd of Union soldiers, waiting to be discharged, many of the marauding troopers being negroes.

An Incident in the Reconstruction Days—

—of Alabama.

When the Sumner Civil Rights bill passed, Alabama was already under the scourge of an ignorant negro representative Legislature. An incident occurred in March of 1875, which proved that Alabamians had determined to preserve the land of their fathers for the dominant white man; that thereafter the South-

ern United States would ever be the home of the white man, ruled by the white man.

Not long ago I had the opportunity of hearing a thrilling story from the lips of one of the actors in a reconstruction drama which came near being a tragedy, told by Mr. C. H. Beale, a Confederate veteran and resident of Montgomery.

I shall try to relate it as he gave it:

On March 11th, 1875, Wagner's Minstrels appeared in Montgomery and the negroes backed up by the Sumner bill determined to claim their rights, and though warned not to do so, and though Wagner's agents had instructions to sell only gallery seats to negroes, through some chicanery, a number of negroes secured dress circle seats on the opening night of the minstrels. Montgomery's fairest daughters, the minstrels, were early confronted noblest sons and even her better stepchildren were with this question in Congress caused by the proposed "Force Bill," which called for the guarding before the curtain went up, an electric current passed throughout the Southern States of all polling places through the audience, for in marched the black delegation by government troops, thereby securing the negroes to reserved orchestra seats. The overture hurt, but Southern men were ready to back Wagner.

"I see some negroes, who, through mistake of the ticket seller, have been given orchestra seats. They will please exchange their tickets for gallery seats, broken in spirit and fortune, straggled back to the especially arranged for them and receive the balance State he had loved and upon whose sovereign altar he in cash due them in the exchange."

The negroes made no move; the audience sat hypnotised; Wagner waited for about ten minutes, then turned and left the stage; but returned in a few moments holding a pair of pistols which he promptly sighted, and said:

"Ladies and gentlemen stand aside, while I clear the dress circle of those colored gents."

Pandemonium resigned; men were on their feet instantly, but the women remained seated. The black bullies were soundly kicked and cuffed out into the street, and then the performance continued, "Happy Cal" receiving many a curtain call.

The Effect of the Expulsion.

Next day trouble began for Wagner. The negroes, incited by the scalliwags and carpet-baggers who infested the city, swore out warrants for Wagner before United States District Attorney W. S. McAfee and United States Commissioner J. W. Dimmick, father of the present postmaster of Montgomery.

Wagner and his agent, Brown, were ably defended by Col. Tucker Sayre, Col. Virgil Murphy and Judge David Clopton, who volunteered their services, while Colonel Hillary A. Herbert made a telling speech

upon the unconstitutionality of the Civil Rights Bill. Commissioner Dimmick held with Attorney McAfee and refused to issue further warrants, but another Commissioner named Barber did issue them, though aware that Montgomery was determined to see Wagner safely through.

Serious trouble was expected: whites and blacks, armed, began steadily pouring into the city, forming in groups in the streets. Wagner was in Colonel Tucker Sayre's office over the drug store facing Court Square, where now stands the Capitol Clothing Store. His friends were discussing how to get him safely out of Alabama before Barber could serve more warrants. Dr. Walter Jackson whose old home site on Court street is now the residence of Mrs. Belle Allen Ross, came in the drug store to take part in the discussion. "My buggy and horse, a very fast one, is out front and I'll get him away with lightning speed," he declared.

"What is your plan, Jackson?"

"It is this. Let Wagner go out with some of you and walk slowly to the buggy, then jump in and drive to Lee and Montgomery streets; I'll meet him."

There and take him over to Cad Beale, who'll run him out of town on an engine." Mr. C. H. Beale was at that time master mechanic of the South and North Division of the L. and N.

Judge Sayre said: "All right Jackson, but tell Beale to get him out quickly. Tell him why we send Wagner."

The news spread. The negroes tried to checkmate Dr. Jackson's plans, but with a fast horse Jackson was able to dodge and safely reach the railroad shops in North Montgomery, where fortunately Mr. Beale was found. The story was soon told and at once Mr. Beale jumped on a switch engine standing near and said, as he threw open the throttle: "I'll do my best. Jump quick Wagner. Tell the boys I'll make it," he called back to Jackson as the engine, gathering power, dashed out of the yard. Jackson reported at the drug store: "That fellow Beale will break either his or Wagner's neck sure."

The Get-Away.

Beale took Wagner across the Alabama river, five miles north of Montgomery, there left him with a bridge keeper named Smith and returned to Montgomery to get Wagner's company and baggage, the latter being at the old depot of the Montgomery and West Point Railroad on Court street. Mr. Beale prepared to load it on a box car, but the negro spies nosing about asked, "What for you doing dat, sah?"

"Streets too muddy to haul this plunder; I am going to take it across commons to foot of Commerce street, and there the minstrels can get it. They play here tonight."

"Yassir, yassir, dat am a fact."

While the men were loading the baggage, Beale sent for Marsden, Wagner's manager, and the attorneys, and ordered: "Parade the company and band down Commerce street as if nothing was happening. Down there you will find engine and cars, jump them and we'll get away."

All was carried out as planned, but before leaving the city limits Beale found a serious obstacle. One of the minstrels crawled over the box car and whispered to him: "A United States officer is on board." Beale stopped his engine and walked back to where the manager sat. "Marsden, count your men; this is a chartered train and no one allowed but Wagner's minstrels." The United States deputy marshal, named Williford, was found, but he refused to get off. Beale called to two of his men, Dennis O'Connor, and William Bennett, now soliciting local freight agent at Montgomery, and said: "Take this man, Williford, off." Williford drew his pistols, but Bennett and O'Connor laughed, and O'Connor said, "Come partner get off without any trouble. Don't raise them coat tails any higher, they may get kicked off." Williford was ejected, threatening Beale, who said: "I'll meet you in Montgomery tomorrow between 5 and 6."

Beale picked up Wagner at the bridge and stopped at Elmore to wire an order to the train dispatcher at Birmingham "to close all telegraph offices on line and to give a clear track to Decatur."

Beale did not know the road, but he kept his engine flying up hill and down grades and around curves all that black midnight; he was ever on the lookout for Sand Mountain. "Beale," said Wagner, "let me ride on your side, mine is running much faster than yours." Beale changed and then realized he was on the dangerous down grade of Sand Mountain, with 140 pounds of steam, throttle wide open and the lever cut back to 7 on the quadrant. Beale was looking for a station called Wilhites, at the foot of the mountain, and saw both switch stands, north and south, simultaneously, he passed so rapidly on his way to Decatur. This daring run was made in the dark, 180 miles in five hours and forty-five minutes, and is known as "Wagner's Race for Civil Rights."

Wagner has left the minstrels and is today an assistant passenger agent of the Northern Pacific in the far West. Dimmick, Jackson, Clopton, Sayre, O'Connor and Murphy have passed over the river.

HISTORIC CANE IS
GIVEN TO STATE

Colored Servant Of Jefferson Davis Presents Walking Stick

To North Carolina
The Journal and Guide 10/31/14

Raleigh, N. C.—A unique ceremony took place out at the State fair Friday Oct. 23, at one o'clock, it being the presentation to the State for the Hall of History of the walking cane of Jefferson Davis by his old Negro coachman, James E. Jones, to whom the cane was presented some years ago, after the death of President Davis, by Mrs. Davis as a token of the intimate relations that existed between President Davis, his family and this faithful old servant, who is now nearly eighty years old.

The speaker presenting the cane was by Colonel Fred A. Olds and the acceptance was by Colonel W. P. Wood on behalf of the State. Colonel Olds told something of the career of the old Negro, who was here from Washington for the ceremony. How he was employed as coachman in New Orleans by President Davis and served throughout the war both at Montgomery and Richmond, being captured along with President Davis and his family and held a prisoner at Fort Monroe. For many years until too enfeebled for service, he held a place in the stationary department of the United States senate.

In accepting the cane Colonel Wood assured the old Negro and the big and enthusiastic audience that the cane will be preserved and prominently exhibited in the hall of history. Its handle is formed from the horn of a buck killed by Mr. Davis himself on his plantation in Mississippi many years before the war. It bears an inscription on a silver band, "To James H. Jones, in Grateful Memory from Mrs. Jefferson Davis."

Senator Kenyon has introduced in the Senate a bill providing for the expenditure of \$200,000, the balance remaining in the hands of the Freedmen's Bureau for the construction of a home for aged and infirm colored persons in the District of Columbia.

GENERAL SICKLES' SERVANT

In another column today we are carrying the account of the deathbed reconciliation of the lamented General Daniel Sickles and his family, estranged for twenty-nine years. That was consoling to all the American people, although it seemed impossible. It was brought about through the efforts of the General's faithful colored servant. In itself the fact is interesting. The name of General Daniel Sickles is a revered household word, not only among the ten million sons and daughters of the freedmen so mightily served by the grizzled old veteran, but among all those who take pride in the fact that the Union was preserved. But the fact has a deeper and more tender interest in its reminder of the rare relations which the colored servants and companions of days gone by had with the first families and the foremost names in this country's history. As a servant the lines, "Hold my armchair, faithful Pompey," have immortalized those relations. But as a companion and assistant no American artist or epic writer has had the faith to preserve the black man's services for all generations that shall come after. Who will tell of the black men who were with Marion when he discovered the Pacific, of the mulatto pilot who was with him when he discovered the Pacific Ocean route to the Founding of St. Augustine in "Cibola" and New Mexico.

the founding of the first Boone in 1774; of Fr. Johnson; of the black with Fremont to California; the North Pole? Your servant, who in

Opposition to the teaching of slaves seems to have begun in South Carolina, where in 1740 a law was passed prohibiting slaves from being taught "writing in any manner whatsoever." The laws of the slave states were gradually extended until they included free persons of color, as for example, in 1829 Georgia passed a law forbidding any person of color from receiving instruction from any source. In spite of this fact, however, clandestine schools continued in such Southern cities as Charleston, Savannah and New Orleans. According to the Census of 1860 there were 1,355 free colored children attending school in Maryland.

The education of the slaves was sometimes advocated. In 1850 P. C. Adams published a series of articles in a Savannah paper advocating the education of the Negroes as a means of increasing their value and attaching them to their masters. This subject was afterwards taken up in the State Agricultural Convention. In 1850 a petition from the Agricultural Convention was presented to the legislature asking for permission to educate slaves. The lower house passed a bill granting this permission and repealing the old law. It was, however, defeated in the senate by a few votes.

BRAVERY OF COLORED SOLDIERS IN CIVIL WAR**TOLD IN WAR 50 YEARS AGO SERIES****Tribute from Actual Records****Comes Well Now — Should Their Descendants be Stigmatized and Oppressed, and Segregated as Government Clerks?****THE WAR FIFTY YEARS AGO — BRAVERY OF COLORED SOLDIERS.**

Boston Guardian
Fifty years ago today the press of the North was bestowing high praise on Colored soldiers of Grant's Army for bravery displayed by a Negro brigade—Gen. Alonzo J. Draper's of Gen. Charles J. Paine's Division, 18th Army Corps—in charging a Confederate fortification in the battle of Newmarket Heights, or Chaffin's Farm, on the north side of the James River, Sept. 29.

In this fight the Confederate experienced a bitterness of soul that hitherto they had been spared—they saw Southern soldiers run before Negroes. This was a refutation of the repeated Southern claim that "the nigger won't fight." It called for the most serious cogitation. The Negro soldier, at first considered an impossibility by the Confederates, and also considered lightly by the Federals, was now a positive factor in the termination of the war. His numbers in the Northern Army had increased at a rate that had made the Negroes bearing arms for the North numerically an imposing host. At the end of the war the records were to show a total enrollment in the Federal ranks of 178,978 Negroes.

The military strength that might be derived for the Confederacy by enlisting Negroes was already being seriously considered by the Confederate leaders. With the evidence fresh before them of the value of the Negro as a fighting man, the question interest. What was

to them at the beginning of the war was now clear—that the Negro had an important strength in their black troops. Was not distant when they would attempt to draw strength from among their

the Colored by Gen. Butler.
of Newmarket Heights is indeed the most glorious in the history of the Negroes in the war. Gen. Butler, who was in command of the operations in which this battle was fought, made telling use in later years of what he saw the Negroes engaged there.

In a speech in Congress (Jan. 7, 1874,) he said:

"It became my painful duty to follow in the track of that charging column, and there, in a space not wider than the clerk's desk and 300 yards long, lay the dead bodies of 543 of my Colored comrades, fallen in defense of their country, who had offered up their lives to uphold its flag and its honor as a willing sacrifice, and as I rode along among them, riding my horse this way and that way, lest he should profane with his hoofs what seemed to me the sacred dead, and as I looked on their bronzed faces upturned in the shining sun, as if in mute appeal against the wrongs of the country for which they had given their lives, whose flag had only been to them a flag of stripes, on which no star of glory had ever shone for them—feeling I had wronged them in the past and believing what was the future of my country to them—among my dead comrades there I swore to myself a solemn oath—'May my right hand forget its cunning and my tongue cleave to the roof of my mouth if I ever fail to defend the rights of those men who have given their blood for me and my country that day and for their race forever.'"

Making Black Soldiers.

The Negro as a soldier had not always had such eloquent defense, even for political purposes.

The enlistment of Negroes had been approached in a gingerly fashion by the United States authorities. There was a strong sentiment against it in the rank and file of the Army and in the councils of the Nation. In 1861 the war was considered on both sides a business for white men only. The first black regiment organized for Federal service was the 1st South Carolina Infantry, recruited by Maj. Gen. David Hunter at Hilton Head, in April, 1862.

The regiment made rapid progress in drill. Its camp was on the grounds of Gen. Thomas F. Drayton of the Confederate Army.

When Gen. Rufus Saxton, Gen. Hunter's successor, was authorized to raise 50,000 Negro troops, the command of the 1st South Carolina Infantry was offered to Capt. Thomas Wentworth Higginson of the Massachusetts Regiment, a former clergyman, who accepted the place and who made his regiment, afterward the 33d United States Colored Infantry, a fighting command of much efficiency. The enlistment of black men as soldiers followed in all parts of the country.

August, 1862, Gen. Butler organized at New Orleans two Negro regiments whose officers were intelligent mulattoes who spoke French.

Host of Black Fighters.

By November, 1862, Gen. Butler had three Louisiana regiments in the field, with officers both white and black.

Command of this black brigade was given to Gen. Godfrey Weitzel. This officer was at first opposed to the assignment, but the conduct of the brigade at Port Hudson changed his opinion regarding black soldiers.

By the time the Emancipation Proclamation was issued, on Sept. 1, 1863, there were not less than 10,000 armed blacks along the Mississippi. From that time on enlistments were rapid.

The Adjutant General's files at Washington show a total of 178,978 blacks enlisted during the war. The total loss from all causes amounted to 68,178. These 178,978 soldiers were allotted among the several states as follows: Alabama, 2969; Louisiana, 24,052; New Hampshire, 125; Massachusetts, 3966; Connecticut, 1764; New Jersey, 1185; Delaware, 954; District of Columbia, 3269; North Carolina, 5035; South Carolina, 5462; Florida, 1044; Tennessee, 20,133; Michigan, 1387; Indiana, 1537; Missouri, 8344; Iowa, 440; Kansas, 2080; Colorado Ter., 95; Mississippi, 17,869; Maine, 104; Vermont, 120; Rhode Island, 1837; New York, 4125; Pennsylvania, 8612; Maryland, 8718; Virginia, 5723; West Virginia, 196; Georgia, 3486; Arkansas, 5526; Kentucky, 23,703; Ohio, 5092; Illinois, 1811; Minnesota, 104; Wisconsin, 165; Texas, 47; not accounted for 5896.

LINCOLN DEFINED LIBERTY IN**1750 YEARS AGO**

The Guardian — April 2, 1914
AND DEFENDED EMPLOYMENT OF COLORED SOLDIERS AND SAID THEY SHOULD BE PROTECTED BY THE GOVERNMENT—SAID FRIENDS AND FOES OF SLAVERY HAD OPPOSITE DEFINITIONS OF LIBERTY—DENOUNCED MASSACRE OF COLORED SOLDIERS AT FORT PILLOW.

(From the "War Day by Day 50 Years Ago." April 18, 1914.)

Fifty years ago today President Lincoln made an address, at the opening of a sanitary fair in Baltimore, in which he defined liberty and defended his course in arming blacks.

Special considerations had influenced Lincoln to go to Baltimore. He was now a candidate for renomination. He had not appeared in public in Baltimore since the war began. Maryland was a border state and Baltimore its chief city. These facts made it appear that what Lincoln had to say particularly effective if said in Baltimore.

The President was accompanied to Baltimore by a small party, which included Schuyler Colfax, speaker of the House of Representatives and Henry Wilson, Senator from Massachusetts.

The Ku-Klux Klan

MRS. TOWNES RANDOLPH LEIGH,
State Historian, Ala. Div. U. D. C.

Following the Appomattox surrender, the paroled Confederate soldier returned to a devastated country of ruined homes, and broken families, upon whom the Reaper had levied a heavy tax. The condition surrounding the home circle was reflected in the social, civil and political ones. The South was a wreck over which the vultures of humanity were swarming for the rich picking. Too much praise and honor cannot be bestowed upon those paroled soldiers, who forced to meet issues never before dreamed of, did so with a fortitude and dignity sublime. God had not forsaken His children; he answered their supplications and showed them how from the wreck and the tomb to rebuild their home and nation.

These were a few of the extreme conditions the South, a proud and conquered nation, had to meet, while weakened by want and sickness.

First and most serious, was the character of the chosen representatives or agents of the United States government. Many of them were adventurers without the interests of the South at heart, indeed they seemed to have no interest otherwise than personal, for they stole equally from the South and the land that fed them. Sing Sing could not disgorge a more unprincipled lot than were chosen by the Republican party, always a trust party, to rule over the Democrats and old line Whigs.

Second, there was also a class of unprincipled men, usually of a low social station, whom the fortunes of war had placed in power with their coadjutors, the Yankees.

Third, the negro race so recently slaves, now masters of themselves, and without knowledge of all that their new liberty meant. Left by themselves, without Republican political slave drivers, the negroes would have in time easily adjusted themselves.

These are some of the conditions Tourgee and Cox fail to recognize in their wholesale condemnation of the Ku-Klux-Klan, the bloom of a conquered patriotism, which mysteriously appeared in Tennessee in 1861, and silently spread from Virginia to Texas. It, moreover, proves, no matter how educated, there is in the nature of every man, an indefinable something over which the weird holds a mysterious power. This power becomes absolute domination over the ignorant. Thus the K. K. K. became a power, and like all great movements, finally resulted in "lines of action wholly foreign" to those which necessitated its forming.

Had Social Origin.—

At Pulaski, Tennessee, the Ku-Klux-Klan was born in 1866. The little town before the war was the county seat of Giles county, and was a center of a refined, cultured and wealthy people. Upon the return of its men from the army, political and civic conditions restricted their activities, for business habits were broken up, and none had the capital to enter commercial pursuits, while agricultural interests were reduced as the result of a one-man-worked farm. There were few amusements and "social courtesies" of the former life. In May of 1866, a few young men, after a pleasant evening in the office of a lawyer, determined to organize a "society or club." The following evening was decided upon for the permanent founding of a social club, whose object was "for amusement and diversion." Two committees were appointed; one to select a name; the other to draw up the rules, and to form a ritual of initiation. The next week, a prominent citizen went to Columbus, Miss., on business, and asked one of the young men of the town to stay at his home and "watch over his family." This young man, one of the leading spirits of the movement, invited the club to meet with him. This house is now the home of the Spofford family.

The committee upon the name reported several among the number for consideration was that of "Ku-Klo," from the Greek word KuKlos, meaning a band or circle. This seemed the best name which would represent their organization in its character and object.

One member moved to call this club the "Ku-Klux Society"; while another, a Scotchman, amended the motion by substituting the Scotch word, "Clan," for society. A third offered an amendment to the amendment "that in order to illiterate further, the illiterates, each words begin with the letter K." Thus the name Ku-Klux-Klan was decided upon and the committee discharged. Shakespeare says, "What's in a name? That which we call a rose by any other name would smell as sweet." I believe in the power and importance of names, and I doubt whether the K. K. K. would ever have reached such proportions, or wielded so great a power, had it had some commonplace name. The young men who had sponsored it, immediately felt its weird spell, and the chairman of the second committee asked for the "extension of another week." Amusement was still the object but now it was to be sought by means of secrecy and mystery.

At the end of a week the Klan was well under way. The officers were: a Grand Cyclops, or President; a Grand Magi, or Vice-President; a Grand Turk, or Marshal; a Grand Exchequer, or Treasurer; Two Lictors, or sentinels. The place of meeting was to be known as "Den."

The obligations for membership were, to hold an irreproachable character; to be vouched for by three K's; to maintain profound secrecy with reference to the order, membership, and meetings. Like the Masonic order, no member could invite any one to join, though if a desirable man signified a desire so to do, some one joined him in the laudable ambition of saying: "Well, I think I know how to get you in. Meet me at such a place, on such a night, at such an hour and we'll join together."

Each man must provide himself with the following outfit: A white mask for the face, with holes for the eyes and nose; a tall fantastic cardboard hat, to increase the wearers' apparent height; a gown or robe of sufficient length to entirely cover him. Each man might select the grotesque pattern of his individual robe, but it must be of pure white. Each member must have a whistle, for all communications were by a secret code of whistles.

Thus one can readily see, the K. K. K. was for amusement purely, the secrecy aroused curiosity which added zest to the membership, and the initiation was always solemnly funny. One part only I know, which is this. After the obligation of secrecy was administered, the Grand Cyclops commanded: "Place him before the royal altar and adorn his head with the regal crown." The royal altar was a looking glass. The regal crown, a huge hat decked with two enormous donkey ears. In this headgear the candidate was placed before the altar, and directed to repeat:

"A wad some power the giftie gie us,
To see oursels as ithers see us."

As he uttered the last words the Grand Turk removed the bandages from his eyes, and he beheld his own ludicrous image in the glass, while the membership laughed.

Grows By Leaps.—

During the months of July and August of 1866, the Ku-Klux-Klan was the topic of the day around Pulaski. Newspapers and excited tongues spread it over the country, and so the Pulaski Den grew. Young men from the adjoining country came in to join, asking to organize other dens. A stranger visiting the "Infected regions" would be initiated, gain permission to form a den in his State. Thus the links in the circle expanded, but all dens were subservient to the Pulaski Den. Thus the K. K. K. existed from June of 1866 until April, 1867. A change then became necessary for the following reasons:

The impression made by the Klan upon its own membership.

The impression made by its weird and mysterious methods upon the general public.

The conditions of affairs in the South need, as in colonial times, an organization of protection.

Out of the social grew the patriotic order. These men served their time and generation just as did in colonial times "The Regulators" of the South and the "Minute Men" of the North.

Becomes Patriotic Order.—

Therefore the Grand Cyclops of the Pulaski Den sent out a request for all dens to send delegates to a general meeting to be held at Nashville, Tennessee, early in the summer of 1867. The convention met, and adopted a plan of organization of one of the "most perfectly organized orders that ever existed in the world." The whole territory covered by the Klan was called an "Invisible Empire," the president of which was called the "Grand Wizard," with his cabinet of ten, called "Genii." This empire was divided into "Realms" corresponding to States over which ruled the "Grand Dragon," and his general officers of eight were called "Heydras." Each realm was divided into "dominions," coterminous with counties which were controlled by a "Grand Titan," and his general officers, six in number, known as Furies. Each dominion was divided into dens assigned to various localities over which presided a "Grand Cyclops," and he had two general officers called "Night Hawks." The Empire, the Realms, Dominion and Den, each had a Grand Monk, a Grand Scribe, a Grand Exchequer, a Grand Turk, and a Grand Sentinel.

The principles of the order were printed and were as given below, proving these men were not banded together to overthrow all law and order, as Cox and Tourgee declare, but to uphold and enforce the legitimate laws of the land. "We recognize our relations to the United States government; the supremacy of the constitution; the constitutional laws thereof; and the union of the States thereunder." Thus did the Ku-Klux-Klan declare their political relations to the government of the republic. Moreover, the Nashville convention defined and published the objects of the order:

"(1.) To protect the weak, the innocent, and the defenseless, from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and the oppressed; to succor the suffering, and especially the widow and orphans of Confederate soldiers.

"(2.) To protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the States and the people thereof from all invasion from any source whatever.

"(3.) To aid and assist in the execution of all constitutional laws and to protect the people from unlawful seizure, and from trial except by their peers in conformity to the laws of the land."

Carefully read this declaration of the "Regulators" of 1867, then read of the lawlessness overriding the South under Republican military rule; the outrages perpetrated by State legislation; the enormous State debts contracted, and then thank God for the peerless men who had the strength in their dire necessity to organize the Ku-Klux-Klan.

The Organization Disbands.—

Then came a climax in their organization. Somehow an evil element, an alien element had crept in, an element which was abusing through the costume and customs of the order. Out of the strength and secrecy of the Klan, now was shown the Klan's weakness. Outsiders, even Klan members, practiced deceptions upon the people and even the order. Disloyal men made use of the disguises, in order to commit personal acts of violence and for personal malice. These things were never done by the order of any Klan, but those not members of it began to hate the Klan, the negroes and lawless desperadoes no more stood in awe of the "mandates." The Klan's usefulness was over. For three reasons, some change in

MRS. FRANCES E. W. HARPER
Christina DEAD. 3-2-11

Mrs. Frances Ellen Watkins Harper, one of the foremost women in the country, died Wednesday, Feb. 22nd, at 1809 Lombard street, this city, at the age of 65. She is the last of the women who formed the little band of radical anti-slavery workers, being a companion of Julia Ward Howe, Lucretia Mott and Anna Dickinson.

She was one of the foremost lecturers of her race, having traveled through the South during the war and immediately afterwards speaking and working to alleviate many of the unfortunate conditions of the Negro. She also wrote a number of poems, having published the first volume at the age of 21.

She was associated with such eminent characters as Frederick Douglass and Robert Purvis in the anti-slavery cause.

Always a firm believer in the possibilities of her race, she strove always to inspire the young people wherever she met them to the highest endeavor. And attesting the influence of her character, there are scattered all over the country associations of our young women known as Frances E. W. Harper Culture Clubs. It will be difficult to fill her place.

MR. HOWARD HEARD FROM

Says He Alone Holds Copyright of Elks Ritual

The Journal and Guide has received a letter from Mr. B. F. Howard of Covington, Ky., in which he states: "Sometime back a notice appeared in the papers that the Elks who met in Norfolk held the copyright to the works of the order. You may state that B. F. Howard organized the Colored Elks." Mr. Howard organized the Colored Elks, after which he was promptly relieved of his offspring by certain members of the same.

N. M. P. CONFERENCE IN SESSION.

The Daily American
Norfolk, Va., May 15.—The sixty-fourth annual session of the Maryland and Virginia Conference of the African Union Methodist Protestant Church is being held at St. Luke Church.

At the opening session, Wednesday, Rev. Perri Robinson, president of the conference, delivered an address. Rev. J. Albert Handy is the entertaining pastor.